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JOURNAL OF THE MOSCOW PATRIARCHATE

1971

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His Holiness PIMEN,
Patriarch of Moscow and All Russia

JOURNAL OF THE MOSCOW PATRIARCHATE

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he editors of the "Journal of the Moscow Patriarchate" are embarking upon an English edition of the official periodical of the Russian Orthodox Church.

In pastoral concern for that part of our flock, which is scattered throughout many countries of the world and, in many cases, no longer commands a sufficient knowledge of the Russian language or no longer feels it to be their mother tongue, we give our blessing to this good project. We hope that this edition will reduce distances and bring the voice of the Mother-Church closer to Her beloved children.

At the same time, this edition of our Journal will directly transmit information about the traditions and contemporary life of the Russian Orthodox Church to a wider circle of readers who understand English. From it they will learn of our Church's efforts to maintain Orthodox unity, of Her ecumenical contacts and service in the cause of reconciling humanity and of establishing on earth a lasting, righteous and humane peace.

Aware that our religious life must express the reality of the Church, the Body of Christ, in Whom all members are united in Christ by one faith, common hope and mutual love, we labourers in the field of God are doing our best to meet the spiritual demands and needs of contemporary humanity in the spirit and strength of the Holy Apostolic Tradition, from the depths of the unbroken experience of the Church. This is also the task we are called upon to perform in the English edition of our journal, and to which we call every member of our Church according to the word of Christ that "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." (Mat. 13, 52).

Grace unto you, and peace, be multiplied. (I Pet. 1, 2).

P I M E N,

Patriarch of Moscow and All Russia

This day of the Holy Hierarchs of Moscow

5/18 October 1971

Moscow

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THE LOCAL COUNCIL

On May 30-June 2, 1971, in the Trinity-St. Sergius Lavra was held a Local Council of the Russian Orthodox Church. The Council was attended by representatives of all the dioceses of the Moscow Patriarchate: bishops, clergy and laity. At the sixth and last session on June 2, 1971, the Local Council unanimously elected the Patriarchal Locum Tenens Pimen, Metropolitan of Krutitsy and Kolomna, as Patriarch of Moscow and All Russia.

On June 3, 1971, in the Patriarchal Cathedral of the Epiphany in Moscow the enthronement of the new Patriarch was solemnly enacted.

The meetings of the Local Council and the enthronement were attended by many guests — the Heads and representatives of Local Autocephalous and Autonomous Churches, and of non-Orthodox Churches and Christian societies.

May 30, 1971. The special service (torzhestvenny moleben) before the opening of the Local Council.



OF THE RUSSIAN ORTHODOX CHURCH

CHARTER

Issued by the Local Council
of the Russian Orthodox Church
to His Eminence the Most Reverend PIMEN,
Metropolitan of Krutitsy and Kolomna

By the will of the Holy Spirit the Venerable Local Council of the Russian Orthodox Church which met in the Trinity-St. Sergius Lavra and consisted of the bishops and representatives of the clergy, monks and laity of the Russian Orthodox Church, have, in the presence of our distinguished guests: His Beatitude Nicholas VI, Pope and Patriarch of Alexandria; His Holiness Ephrem II, Catholicos-Patriarch of All Georgia; His Beatitude Justinian, Patriarch of All Roumania, Locum Tenens of Caesarea of Cappadocia, Metropolitan of Ungro-Valachia, Archbishop of Bucharest; His Eminence Maksim, Metropolitan of Lovich, Locum Tenens, Chairman of the Holy Synod; His Beatitude Vasiliy, Metropolitan

of Warsaw and All Poland; His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia; His Eminence Iakovos, Metropolitan of Germany; His Eminence Damaskin, Metropolitan of Tranople; His Eminence Ilya, Metropolitan of Tripoly; His Eminence Aleksiy, Metropolitan of Emmaus; His Eminence Isidore, Metropolitan of Nazareth; His Eminence Vladislav, Metropolitan of Dabrobosan; His Grace Chrysostom, Bishop of Konstantia; His Eminence Iakovos, Metropolitan of Mitilena; His Eminence Cyprian, Archbishop of Philadelphia and Pennsylvania; His Eminence Grigorios, Archbishop of Sinai; His Eminence Pavel, Archbishop of Karelia and All Finland, elected Your Holiness Patriarch of Moscow and All Russia.

Metropolitan **NIKODIM**
of Leningrad and Novgorod
Metropolitan **ALEKSIY**
of Tallinn and Estonia
Metropolitan **FILARET**
of Kiev and Galicia,
Exarch of the Ukraine

Metropolitan **VLADIMIR**
of All Japan, Archbishop
of Tokyo
Bishop **THEODOSIUS** of Kyoto
Metropolitan **PALLADIY**
of Oryol and Bryansk

Metropolitan **ANTONIY**
of Surozh, Exarch
of Western Europe
Metropolitan **IOSIF**
of Alma-Ata and Kazakhstan
Metropolitan **IOANN**
of Yaroslavl and Rostov



Archbishop **VENIAMIN**
of Irkutsk and Chita
Archbishop **PALLADIY**
of Zhitomir and Ovruch
Archbishop **IOANN**
of Pskov and Porkhov
Archbishop **INNOKENTIY**
of Kalinin and Kashin
Archbishop **MSTISLAV**
of Kirov and Slobodskoy
Archbishop **GRIGORIY**
of Mukachev and Uzhgorod
Archbishop **FLAVIAN**
of Gorky and Arzamas
Archbishop **FEODOSIY**
of Ivanovo and Kineshma
Archbishop **VASILY**
of Brussels and Belgium
Archbishop **ALEKSIY**
of Düsseldorf
Archbishop **DAMIAN**
of Volyn and Rovno
Archbishop **LEONTIY**
of Berlin and Central Europe
Archbishop **VLADIMIR**
of Rostov and Novocherkassk
Archbishop **IOY**
of Ufa and Sterlitamak
Archbishop **ANDREY**
of Omsk and Tumen
Archbishop **MIKHAIL**
of Kazan
and the Mari ASSR
Archbishop **MIKHAIL**
of Voronezh and Lipetsk
Archbishop **ALEKSIY**
of Krasnodar and Kuban
Archbishop **PAVEL**
of Novosibirsk and Barnaul
Archbishop **IOSIF**
of Ivano-Frankovsk
and Kolomya

Archbishop **ALIPIY**
of Vinnitsa and Bratslav
Archbishop **LEONID**
of Riga and Latvia
Archbishop **SERGIY**
of Kherson and Odessa
Archbishop **KASSYAN**
of Kostroma and Galich
Archbishop **NIKODIM**
of Kharkov and Bogodukhov
Archbishop **SERAPHIM**
of Kursk and Belgorod
Archbishop **NIKOLAY**
of Lvov and Ternopol
Bishop **DONAT**
of Kaluga and Borovsk
Bishop **NIKOLAY**
of Cheboksari
and the Chuvash ASSR
Bishop **NIKON**
of Archangelsk and Cholmogory
Bishop **FEODOSIY**
of Chernovitsy and Bukovina
Bishop **BOGOLEP**
of Kirovograd and Nikolaev
Bishop **PIMEN**
of Saratov and Volgograd
Bishop **BORIS**
of Ryazan and Kasimov
Bishop **IOANN**
of Kuibyshev and Syzran
Bishop **IRINEY**
of Baden and Bavaria
Bishop **KLIMENT**
of Sverdlovsk and Kurgan
Bishop **MIKHAIL**
of Astrakhan and Enotaev
Bishop **GEDEON**
of Smolensk and Vyazma
Archbishop **ANTONIY**
of Minsk and Belorussia

Archbishop **IONATHAN**
of Tambov and Michurinsk
Bishop **LEONTIY**
of Orenburg and Buzuluk
Bishop **NIKOLAY**
of Vladimir and Suzdal
Bishop **MEFODIY**
of Vologda and Velikoustug
Bishop **VARFOLOMEY**
of Kishinev and Moldavia
Bishop **IONA**
of Stavropol and Baku
Bishop **ANTONIY**
of Simferopol and the Crimea
Bishop **MELKHISEDEK**
of Penza and Saransk
Bishop **YUVENALIY**
of Tula and Belev
Bishop **VLADIMIR**
of Chernigov and Nezhinsk
Bishop **IOASAF**
of Perm and Solikamsk
Bishop **FEODOSIY**
of Poltava and Kremenchug
Bishop **PIERRE** of Korsun
Bishop **PLATON** of Samarkand,
Vicar-bishop of Tashkent
diocese
Bishop **FILARET** of Dmitrov
Bishop **NIKOLAY** of Mozhaisk
Bishop **MELITON** of Tikhvin
Bishop **GERMOGEN** of Podolsk
Vicar-bishop of Vilna
Bishop **GERMAN**
of Vienna and Austria
Bishop **PITIRIM**
of Volokolamsk
Bishop **DIONISIY**
of Rotterdam
Bishop **MAKARIY** of Uman

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DECISIONS of the Local Council of the Russian Orthodox Church

At its sessions on May 30—June 2, 1971, the Holy Local Council of the Russian Orthodox Church heard and discussed the report of the Locum Tenens His Eminence Pimen, Metropolitan of Krutitsy and Kolomna, on the life of the Russian Orthodox Church, the work of the Supreme Church Authority in the period from the Local Council of 1945 to the present time, and on the relations between the Russian Orthodox Church and other Local Orthodox Churches, as well

as two co-reports: one by His Eminence Nikodim, Metropolitan of Leninograd and Novgorod, Chairman of the External Church Relations Department of the Moscow Patriarchate on the relations of the Russian Orthodox Church with non-Orthodox Christian Churches and confessions over the same period, and a second co-report by His Eminence Aleksiy, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate—on the Russian Orthodox Church's service in the cause of peace.

Members of the Local Council were of one heart in rendering thanks to the Pastor of Pastors, our most Gracious and Merciful Lord Jesus Christ, by Whose guidance the Holy Russian Orthodox Church in these twenty-five years of Her life has been enabled to fulfil Her salutary mission, guiding her flock, preaching the Gospel of the Kingdom of God, bestowing a new life to people through Holy Baptism, and sanctifying them with the grace of the Holy Spirit through the sacraments and rites of the Church.

Members of the Local Council prayed fervently for the peace and prosperity of our great country, for all those in authority and for the whole Russian people.

The Local Council decreed unanimously:

1. To approve the work of the Holy Synod headed by the late Patriarch of Moscow and All Russia Aleksiy, now at rest in the Lord, and by the Locum Tenens of the Moscow Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna, and their government of the Russian Orthodox Church during the period since the Local Council of 1945 to this day, and also the decisions of the Episcopal Council of the Russian Orthodox Church held on July 18, 1961.

2. To express profound satisfaction in connection with the decision of the Holy Synod under Patriarch Aleksiy, agreed to at the time by the Episcopate of the Russian Orthodox Church, to grant autocephaly to a number of Local Churches which, while belonging formerly to the Patriarchate of Moscow yet met the canonical requirements for full independence which they required due to their particular circumstances, and namely: to the Polish Orthodox Church on June 22, 1948; to the Orthodox Church in Czechoslovakia on November 23, 1951; to the Orthodox Church in America on April 10, 1970; and to the Japanese Orthodox Church on April 10, 1970.

To approve the decision of April 30, 1957, by the Holy Synod of the Russian Orthodox Church to recognise the autonomy of the Finnish Orthodox



The signing of the Charter of Election. From left to right: Vladimir, Bishop of Chernigov and Nezhinsk; Ioasaf, Bishop of Perm and Solikamsk; Feodosiy, Bishop of Poltava and Kremenchug.

Church, formerly a part of the Patriarchate of Moscow.

3. To make special note of such an outstanding event in the life of the Russian Orthodox Church as the return to Orthodoxy of the Greek Catholics of Galicia and Transcarpathia (1946 and 1949) and the cancellation of the Brest-Litovsk and Uzhgorod Unions, which in their time had been imposed by force.

4. To recognise as a matter of exceptional importance the strenuous efforts undertaken during the period under review by Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church, bringing back to the Mother Church those bishops, clergy and laymen who had parted from Her at various times and had established various schismatic groups outside the confines of the Church, both in the USSR and abroad.

To request the Supreme Church Authority of the Russian Orthodox Church to continue their efforts towards the reunification with the Mother Church of the so-called "Russian Orthodox Church outside Russia" (the Karlovitz schism) and "The Ukrainian Autocephalous Orthodox Church abroad" and Her other scattered children, so that "by the name of our Lord Jesus Christ all of you agree and there be no dissensions among you, but you be united in the same mind and the same judgement" (1 Cor. 1, 10).

In view of the fact that the activities of the adherents of the so-called "Russian Orthodox Church outside Russia" (the Karlowitz schism) against the Mother Russian Orthodox Church is harmful for Holy Orthodoxy as a whole, the Supreme Church Authority is to undertake at the earliest time the necessary canonic sanctions against the "apostate"-Karlowitz schism and its unrepentant adherents, so that the Church should have a lawful and clear definition that would leave no doubt in anybody's minds about the nature of this schism and so that the faithful might "avoid those who create dissensions and difficulties" (Rom. 16, 17).

5. To approve the activities of Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church related to the development of contacts between the Patriarchate of Moscow and the Local Orthodox Churches.

To recognise the great importance of these activities for strengthening the unity of Holy Orthodoxy, for the strengthening of Sobornost* in the life of the whole Orthodox Church, for the development of cooperation between Local Churches as regards the settlement of inter-Orthodox questions and the settlement of issues connected with the attitude of the Orthodox Churches to other Christian Churches and confessions, and also their cooperation in the ecumenical movement and in serving the needs of contemporary man. To consider as the most important task of the Supreme Ecclesiastical Authority of the Russian Orthodox Church the strict observance of the principles of Orthodox Unity while maintaining the dignity and honour of the Russian Orthodox Church and the other Local Orthodox Churches and their canonical rights in the Pan-Orthodox family.

6. To approve the activities of Patriarch Aleksiy and the Holy Synod of the Russian Orthodox Church regarding relations with non-Orthodox Christian Churches and confessions and in ecumenism, as being all directed towards the sacred objective of creating conditions for unity in faith of at present divided Christianity and promoting peace and the service of

justice and the all-round progress of the peoples of the world. To consider as an important task of the Patriarch and the Holy Synod the further development of these activities, whilst stipulating strict adherence to the purity of the Orthodox faith, and the doctrine of the ancient, one and undivided Church.

7. The Local Council appreciates the active and many-sided labours of Patriarch Aleksiy, the Holy Synod and all the Russian Orthodox Church in their service to contemporary man; the basis of this service is fervent prayer for peace in the world. To consider the continuation of peace-making activities a sacred task of the Russian Orthodox Church, bearing in mind that peace in the world is inseparably connected with the harmonious development of all the peoples, with friendly relations among nations based on their equality and self-determination, with international cooperation in cultural, economic, scientific and political fields, with the consolidation of the principle of peaceful coexistence between states regardless of their social systems.

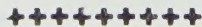
The Local Council of the Russian Orthodox Church calls upon the bishops, clergy and laymen of the Moscow Patriarchate to continue their zealous and constructive efforts for international peace and justice.

The Local Council of the Russian Orthodox Church, in the name of its members (bishops, clergy and laymen), all citizens of the Soviet Union, then expressed their unanimous approval and that of all those Russian believers whom they represent at the Council, of the efforts the Government of the USSR is making to ensure the all-round development of the life of the Soviet people and the establishment of a lasting and just international peace. The bishops, clergy and laymen of the Russian Orthodox Church, true patriots all, will work conscientiously for the benefit of their great Motherland.

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ" (Eph. 6, 23).

Holy Trinity-
St. Sergius Lavra
June 1, 1971, A. D.

* *Sobornost*. See note on p. 26.



THE ACTS of the Holy Local Council of the Russian Orthodox Church on the Removal of Anathemas from the Old Russian Rites and Those Adhering to Them

In the name of the Father and of the Son and of the Holy Spirit. The Local Council of the Russian Orthodox Church assembled in the Holy Trinity-St. Sergius Lavra in Zagorsk has deemed it timely to re-examine the decisions of the Local Councils of the Russian Orthodox Church (the Moscow Council of 1656 and the Great Moscow Council of 1667) as regards the anathemas pronounced against the Old Russian rites and those adhering to them.

It is known that, in the period of office of Patriarch Nikon (1652-1666), the Supreme Church Authority of the Moscow Patriarchate had undertaken efforts to establish conformity between the religious rites used in the Russian Orthodox Church with those used in Greek Orthodox Churches. This reform, though it had been made with the approval of the majority of bishops and pastors of the Russian Orthodox Church and of the Primate and hierarchs of the four Eastern Patriarchates, encountered serious opposition from a part of the Russian clergy of the time.

The situation created in the Russian Orthodox Church was a matter of concern to the Moscow Council of 1656 which anathematized those who made the sign of the cross with two fingers, and to the Great Moscow Council which anathematized all those who would not accept Patriarch Nikon's reforms and those schismatics who actively undermined the unity of the Church. On the basis of the decisions of these Councils, persistent adherents of the old rites were severed from the Church; that gave rise to the schism known as the Old Believers' schism which, for more than 300 years, has remained a subject of deep sorrow and concern to the Russian Orthodox Church. The unfounded

opinions of the Councils of 1656 and 1667 that the old pre-Nikon rites contained elements of heretical significance gave people cause to see in these anathemas and the decisions of the Councils a condemnation of the old rites in themselves. However, from the repeated explanations given by the hierarchy of the Russian Orthodox Church and by Her Holy Synod it is quite clear that the real objective of the Councils of 1656, 1666 and 1667 was to oppose those leaders of the schism who condemned books and rites corrected under Patriarch Nikon and demonstrated their opposition to the Church by condemning Her rites and practising the old rites exclusively (see "Explanations" of the Holy Synod of 1886).

The most enlightened hierarchs of the Russian Orthodox Church, who undertook all possible measures to remove the obstacles on the way to healing the schism, understood that the dividing wall erected by the anathemas formulated by the Councils of 1656 and 1667 must be removed.

The famous "Exhortation of the Orthodox Catholic Church" published in 1765 spoke of recognition of the Orthodoxy of the old rites and pronounced their use salutary.

The VI Department of the Pre-Council Office of 1906 decided to request the Local Council for which they were planning to remove these anathemas.

The same request was made in the decision of the Department concerned with the re-establishment of unity of the faith with particular reference to the Old Believers of the Local Council of 1917/1918. With the purpose of healing the Church schism arisen from the old rites and for the sake of the consequences for those who practised them within the Russian Orthodox Church,

the Patriarchal Holy Synod, under the Chairmanship of the Deputy Locum Tenens, His Eminence Sergiy, Metropolitan of Nizhniy Novgorod, on April 23 (10), 1929, confirmed the Orthodoxy of liturgical books printed in the times of the first five Patriarchs of Russia. The old Russian rites were pronounced salutary. The censures against the old rites were rejected. The anathemas of the Councils of 1656 and 1667 were pronounced null and void.

We, the members of the Local Council of the Russian Orthodox Church, which is equal in dignity and importance to the Moscow Council of 1656 and the Great Moscow Council of 1667, having examined the anathemas pronounced by these Councils from the theological, liturgical, canonical and historical points of view, solemnly decide, to the glory of the Most Holy Name of our Lord Jesus Christ:

1. To affirm the decision of the Patriarchal Holy Synod of April 23 (10), 1929, to recognise the old Russian rites to be as salutary as the new rites and equal in honour.

2. To affirm the decision of the Patriarchal Holy Synod of April 23 (10), 1929, on the rejection and pronouncing null and void of the sanctions against the old rites and specifically against the use of two fingers in making the sign of the cross; wherever and by whomsoever these sanctions were pronounced.

3. To affirm the decision of the Patriarchal Holy Synod of April 23 (10), 1929, on removing anathemas pronounced by the Moscow Council of 1656 and the Great Moscow Council of 1667 upon Old Russian Rites and those Orthodox Christians who adhere to them, and to consider these anathemas null and void.

The Holy Local Council of the Russian Orthodox Church extends its love to all those faithfully preserving the Old Russian Rites as to members of our Holy Church, and also to those who call themselves Old Believers but faithfully confess the salutary Orthodox faith.

The Holy Local Council of the Russian Orthodox Church bears witness that the diversified exterior forms of rites do not preclude their salutary significance and that such diversity was

always a feature of the old undivided Church of Christ and was never the subject of contention or a source of division.

May the All-Holy and Life-Giving Trinity, the Father, the Son and the Holy Spirit, strengthen the Orthodoxy, unity of judgement of those using the equally salutary new and old rites, for "God shows his love for us in that while we were yet sinners Christ died for us". "For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life" (Rom. 5, 10).

May God reunite the scattered, and may we, in mutual love, with one voice and one heart, confess and glorify the Father and the Son and the Holy Spirit, the Consubstantial and Indivisible Trinity.

Holy Trinity-St. Sergius Lavra
June 2, 1971, A. D.

Address to A. N. Kosygin, Chairman of the Council of Ministers of the USSR

Dear Aleksey Nikolayevich!

Please accept the cordial gratitude of the bishops, clergy and laymen of the Russian Orthodox Church assembled at the Holy Trinity-St. Sergius Lavra in Zagorsk for the Local Council to elect a Patriarch of Moscow and of All Russia after the demise in April 1970 of His Holiness Patriarch Aleksiy, and to consider current issues in the life of our Church, for the warm greeting, which was conveyed to us by V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, on behalf of the Government of the USSR of which you are the head.

May I, as Chairman of the Local Council, on behalf of its members and personally, convey to You and through You to the Government of the Union of Soviet Socialist Republics, our hearty thanks for your invariably well-disposed attitude to the needs of the Russian Orthodox Church and for the assistance

MESSAGE

of the Local Council to the Most Reverend Bishops, God-Loving Clergy, Worthy Monks and All Faithful Children of the Russian Orthodox Church

The Holy Council of bishops, clergy and laymen of the Russian Orthodox Church convened on May 30, 1971, in the Trinity-St. Sergius Lavra, to all faithful children of our Holy Church: "Grace to you, and peace from God our Father and the Lord Jesus Christ" (Rom. 1, 7).

In peaceful harmony of opinion the Council elected on June 2, 1971, His Eminence Pimen, Metropolitan of Krutitsy and Kolomna, to the See of His Holiness Patriarch Aleksiy, now at rest in the Lord.

We ask the prayers of the entire

we have received in arranging for this Council.

Members of the Local Council of the Russian Orthodox Church are extending to You, dear Aleksey Nikolayevich, and to the Government of our great Motherland, their profound appreciation of all that You are doing for the prosperity of our Motherland and for the establishment of a lasting and just peace among nations, and wish You further successes in your worthy activities.

The clergy and laymen of the Russian Orthodox Church, as citizens of the Soviet Union, are deeply patriotic and consider it their sacred duty to work for the well-being of their homeland.

Profiting by Her post-war experience of peace-making activities, the Russian Orthodox Church will steadily and vigorously continue in the future as now to do everything in her power regularly to increase and make more effective her contribution to the sacred cause of consolidating world peace.

Respectfully,

Locum Tenens of the Moscow Patriarchal Throne

**PIMEN,
Metropolitan of Krutitsy
and Kolomna**

Holy Trinity-
St. Sergius Lavra
May 30, 1971

flock of our Holy Church for our Holy Father Patriarch Pimen.

Being concerned for the well-being of the Church of God, the Council addresses all bishops and clergy and all faithful children of the Russian Orthodox Church with words of love and peace in the name of our Lord Jesus Christ. Who did build His Church and promised to be with us always, even unto the end of the world.

The Church is a living organism, full of Grace. The Apostle Paul calls Her the body, the head of which is our Lord Jesus Christ, and we — Her members. Saint Paul in his Epistle to the Romans wrote: "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another" (Rom. 12, 4-5). The members of the Church's body are united in Christ by one faith, common hope and mutual love. The Church, as the mystical body of Christ, is vivified by His blood shed for us on the Cross; the members receive it in the sacrament of the Eucharist. The Lord said: "Verily, verily, I say unto you... Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." (Jhn. 6, 53-54).

The Church enfolds the whole world and all mankind in her grace-bestowing embrace. Though not all people belong to the Church, She manifests the love of Christ to all, because this love is not confined to a part of mankind, but extends to all people. As the Saviour came not to be served but to serve, and to give His life as a ransom for many, the Church exists not for Herself, but for the salvation of people.

The Church, which has given birth to us in the Sacrament of Baptism, bestows upon us the gifts of Grace and of the Holy Spirit through the sacraments; She preaches the word of God to us; She prays for us and invites us to pray. The Church gives to each believer spi-

ritual food in accordance with his or her state of mind and heart, so that the infant and the aged, the educated and the simple, the sinner and the faithful — each believer satisfies his hunger and thirst with this food.

The Church is with us in our earthly life: in joys and sorrows; in all circumstances of our life She calls the blessings of God upon useful labours. In the hour of our departure She accompanies our immortal soul onto the path of eternal life with prayers. Neither does She forget us when our friends and relatives leave this earthly life.

God rules the Church and by His Most wise Providence leads Her to eternal glory and the people — to salvation and eternal life. The greatness and power of the Church of Christ does not lie in dominating the people of God, but in serving them. The Church is adorned, as if with purple, or precious rayment, with the preaching of the Apostles, the confessions of the martyrs, the ascetic life of holy monks, the great labours of the saints and other men of God.

As She fulfils Her mission, our Holy Church is always with the people in their life, in their constructive work, in their difficulties and victories. She was with the people in the terrible years of the Great Patriotic War. She cultivated patriotism and belief in complete victory over the invaders who came to enslave our land. At present our Church gives her blessing to the peaceful labours of our people. She considers an active participation in peace-making activities to be Her sacred duty, for peace in our time is an essential condition for preserving life on Earth.

Beloved brothers and sisters! Let us thank God for the spiritual joys and blessings which the Lord grants us in the calm and peaceful life of our Homeland. Let us do our best to consolidate peace and let each of us contribute to the common constructive effort to increase the well-being of our people.

The Russian Orthodox Church, however, is not confined to the vast spaces of the Soviet Union. She has spread out far and wide across the earth, embracing Orthodox people both in our country and abroad, notwithstanding

all differences of historical origin, culture, social system, language and nationality. She is truly multiform and multinational. But there is room for everybody in the Russian Orthodox Church! The Council welcomes all Her members who bear witness to their Christian vocation by word and deed outside the confines of our Homeland.

Since we warmly love our great Motherland, we rejoice that it enjoys respect and confidence from all men of good will. We invite all children of our Holy Russian Orthodox Church, who belong to other nations and who are faithful sons and daughters of their own countries, to turn their sacrificial and creative aspirations towards confirming Christ's peace amongst the peoples, peace between nations and peace on all God's earth.

Our Church faithfully preserves Orthodox doctrine, the Order of Divine Worship and the experience of Her spiritual life. She believes Her duty to lie not only in preservation and increase, but in confession and witness.

She has not in the past displayed either intolerance or indifference to non-Orthodox Churches and denominations, but has always tried to approach them with brotherly love and understanding.

At present our Church is aware of the difficulties which still subsist on the way to the gathering together of Christians in the Church of Christ, and She rejoices that divided Christianity has become aware of the sinfulness of such division and is continuing the search for ways and means to restore lost unity.

Our god-fearing people bring all their joys and sorrows, all their needs and wounded feelings, all their weaknesses and sicknesses to the Church of God where, through the ministry of their bishops and priests, they receive the Grace of God which heals all hurts and fills them with spiritual comfort and joy. The Local Council gives its blessing to those pastors who, in the love and the fear of the Lord, faithfully serve the Church of Christ, and to good Christians who look to their pastors for an example of piety and wise guidance. As for those pastors who are neglectful or careless, the Council reminds them of their duty, which is to observe decorum

and due reverence in the celebration of the Holy Liturgy, the All-Night Vigil, Baptism, Confession, Communion and Chrism, as well as in the reading of prayers for special occasions, the remembering of the dead in *Panikhidas*, the Funeral and Burial rites and other services.

The Orthodox Christian has every right to expect full religious satisfaction from prayerful communion with his pastor, and it is impermissible that he should leave the church upset by the hasty, neglectful or irreverent performance of public and private services.

At the same time, the Council admonishes the false zealots of the Church who slander their pastors, imputing to them frequently imaginary faults. The diocesan bishop should not trust such complaints blindly, although he should at the same time require strictly and firmly that pastors live and act worthily of their calling.

Equally, the bishops should not be inattentive to cases when laymen fail to respect the dignity of pastors called to be the spiritual leaders of their entire flock.

The Council urges the whole congregation faithfully to fulfil their responsibilities — each in his particular place. Every work, big or small, requires to be done with all our soul, all our Christian tenor of mind and all our faith.

We are convinced that our theological schools will follow the Orthodox tradition in their ministry in the future and that they will educate pastors devoted to the Church and to our Motherland.

The Russian Church has been glorified by the labours and ascetic life of numerous men of God who followed their monastic vocation. Now, as in ancient times, religious people are inspired in their temporal works by the memory of the spiritual achievements of the Holy Fathers of the Church. This imposes a sacred duty upon the monks to imitate to the best of their ability the faith and piety of the Holy Fathers.

The Local Council calls all faithful children of the Russian Orthodox Church to virtuous Christian life reminding them of the words of Saint Paul: "Finally, brethren, whatsoever

things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phl. 4, 8).

And we all, beloved brothers and sisters, share by our ardent prayers and by our works (each in his own place) in the labours of His Holiness Pimen, Patriarch of Moscow and All Russia in his guidance of our Church, and can thus each in our own way contribute to the glory of the Holy Church and the good of our Motherland.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phl. 4, 7).

Holy Trinity-St. Sergius Lavra
June 2, 1971. A. D.



Metropolitan Nikodim of Leningrad and Novgorod, Bishop Mark of Ladoga and Bishop Meliton of Tikhvin during an interval between sessions of the Council.

ADDRESS

of the Local Council of the Russian Orthodox Church to the Christians of the World



Beloved brothers and sisters in our Lord Jesus Christ! The Local Council of the Russian Orthodox Church attended by bishops and representatives of the clergy and the laity of the Patriarchate of Moscow addresses you. Our Council has assembled at the Holy Trinity-St. Sergius Lavra to elect, with the help of the Holy Spirit, a new Primate of our Church to be Patriarch of Moscow and All Russia, the successor of the late Patriarch Aleksiy, and to review the life and activities of our Church over the last twenty old years and to take various decisions appropriate to the occasion.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Pet. 1, 2).

By God's grace our Local Council has completed its works. Being of one mind, and at peace one with another and glorifying with one heart and one voice the God and Father of our Lord Jesus Christ, we elected to the ancient Patriarchal See of Moscow His Eminence Pimen, Metropolitan of Krutitsy and Kolomna, who henceforth is the Holy Patriarch of Moscow and All Russia.

We also adopted decisions on a number of questions relating to the life and activities of Russian Orthodox Church.

Moved by the love of Christ and the consciousness of responsibility before God and His Church we address to you, beloved brothers and sisters in the Lord, this witness of our fidelity to the will of Christ the Saviour, that all should be one in Him, and to His example in preaching "peace to you which were afar off, and to them that were nigh." (Eph. 2, 17).

Being desirous of promoting unity amongst all who love God "in the house of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. 3, 15) we pray that we may all be confirmed in sincere love of the brethren and obedience to the truth (1 Pet. 1, 22).

Our Holy Russian Orthodox Church like the other Local Orthodox Churches holds firmly to the doctrine of the Undivided Church of the First Seven Ecumenical Councils, and not only conserves, but distributes the great spiritual treasures of the Orthodox Faith whose strength is in the uninterrupted tradition of patristic and personal knowledge of God, in the Liturgy and in private prayer and aspiration.

We believe that, if divided Christianity is faithful to the will of Christ about unity and His covenant of peace, the desired unity will come in due time and all people of the new covenant enter the unity of faith, hope and love. To this, the Russian Orthodox Church devotes her efforts in her fraternal contacts with non-Orthodox Christian Churches and confessions, in the World Council of Churches and other ecumenical organisations. This will continue to be the task of our Holy Church in the Post-Council period and we urgently call upon all of you to work together with us in this field.

While She lives by the Spirit and by Grace, constantly renewed and refreshed by the Lord Jesus Christ and life-giving action of the Holy Spirit, the Church does not wash Her hands of human needs, does not neglect them, but gives them regular and motherly care. This imposes upon all Christians a sacred task of selfless service to mankind, towards greater moral perfection, to affirm truth, love and peace in all human relations. In this service Christians become faithful witnesses and defenders of truth, incorruptible expositors of cruelty, staunch and inflexible fighters for peaceful principles of life on earth.

We live in disturbed times when military conflicts and hotbeds of international tension in different parts of the world are bringing grief and privations to the people directly involved and are fraught with a real threat to flare up into a world conflagration, which, with modern means of warfare, may lead to universal catastrophe. Such

a situation in the world is the direct consequence of the reactionary, inhuman policy pursued by imperialism in its struggle for world supremacy. Its records speak of the numberless victims and terrible sufferings of the peoples of Vietnam, Laos and Cambodia and of the grave trials of the Arab peoples in the Middle East; its record speaks of the sufferings of hundreds of millions of people who are now in a state of colonial slavery and brutal racial oppression, who live in conditions of extreme poverty and who are lacked of their rights.

In this context we appeal to all Christians:

- to unite their efforts for prevention of the threat of a new World War, to strengthen friendship, understanding and cooperation among all nations;

- to struggle for the cessation of US armed intervention in the internal affairs of the peoples of South-East Asia;

- to make efforts to attain Israel's giving up its expansionist policy, so that peace and justice should triumph in the Middle East;

- in every possible way to seek the confirmation of peace in Europe and to facilitate, towards this end, the convocation of a European Security Conference;

- to promote the liberation of the peoples of Asia, Africa, and Latin

America from colonial oppression and racism;

- to do all we can to clear the Earth from weapons of mass destruction and to convene a Conference of nuclear states;

- to increase our attempts at peace-making and to work together with all people of good will in this cause.

We hope that these efforts of Christians—true supporters of peace and friendship among nations—will find resolute and effective support among all their brethren to whatever confession they belong and in whatever country they live. "What makes for peace" (Rom. 14, 19) cannot but awake a response in Christian hearts.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phl. 4, 8—9).

Brethren! Pray for each other. Choose the way of truth. Abhor that which is evil, cleave to that which is good (Rom. 12, 9). Quench not the Spirit... prove all things, hold fast that which is good... the Grace of our Lord Jesus Christ be with you. Amen. (1 Thes. 5)

Holy Trinity-St. Sergius Lavra
June 2, 1971, A. D.



Guests of the Local Council (from right to left): Archbishop Aleksey of Düsseldorf, Archpriest Vasilii Krechik, Metropolitan Antony of Surozh, Archpriest Georgiy Burdykov; Dr. Glen G. Williams, General Secretary of the Conference of European Churches; Dr. Eugene K. Blake, General Secretary of the World Council of Churches, Archpriest Pavel Sokolovsky.

Message of PIMEN,

Patriarch of Moscow and All Russia, to the Bishops, Priests
and All Faithful Children of the Russian Orthodox Church

By God's Grace Humble PIMEN, Patriarch of Moscow and All Russia
To my beloved brothers in Christ, the Most Reverend bishops, priests,
worthy monks and all faithful children of the Russian Orthodox Church

*Grace be unto you and peace from God our Father
and the Lord Jesus Christ (I Cor. 1,3).*

By Divine Providence, by the will of the Local Council, in the presence of Primates and representatives of the Orthodox Autocephalous and Autonomous Churches, we have been elected to the throne of the Patriarchs of Moscow and All Russia.

Addressing you with our first greeting, first of all I pray you, beloved Fathers and brethren, to accept with love and to strengthen by your prayers, Our election and new service to the Holy Church, so that it be fulfilled to the glory of God, to the salvation of the spiritual children entrusted to us.

The office of Patriarch carries with it high responsibility before God and men. And though the Patriarch is equal to other bishops by the grace of his episcopal ordination, it is his duty to take thought for the general welfare of the Church and for Her concord in a spirit of conciliation. Difficult and great is this ministry. And only God's Grace, which makes up for our weakness, and the active help of our brother-bishops, together with the prayers and obedience of all the clergy and people of the Church, make it possible to bear it to the glory of the Holy Church and for the good of the world.

The temporal life of each Christian is a series of spiritual efforts in the name of Christ for eternal salvation. And if one who is called to the high church ministry always remembers the words of our Lord Jesus Christ: "Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with" (Mat. 20, 23), it is after all the lot of each member of the Church to fulfil the words of Christ: "And whosoever doth not bear his cross, and come after me, cannot be

my disciple" (Luk. 14, 27). But the Lord never leads anyone beyond his strength. He calls us to achieve spiritual perfection in our allotted place in this temporal life. Each Orthodox Christian, whatever his occupation is, must live a spiritual life and "seek first the kingdom of God and his righteousness" (Mat. 6, 33) so that the light within him "should so shine before men that they may see your good works, and glorify your Father which is in Heaven" (Mat. 5, 16).

In this common work of devotion, to which all are called within the framework of the Church of Christ in which alone is salvation, it is now laid on us, beloved children of the Church, to accomplish the salvation of our souls as from this day.

All of us children of the Orthodox Church are called in our temporal life to serve Church, Motherland, society and family, all those who are entrusted to our care by God, and whom He calls "our neighbours" (Luk. 10, 27). That is why each of us should work zealously "working with our hands the thing which is good", (Eph. 4, 28) and pleasing "his neighbour for his good, to edification" (Rom. 15, 2). The earthly labour which is being done by the children of the Church to the glory of God, for the good of their people, their family, is nothing else but joyful fulfilment of the salutary duty of obedience to the will of God and fulfilment of His commandments, because it corresponds to the great commandments of love for God and neighbour (Mat. 22, 37, 39). The clergy and people of our Church, each in his own place, work for the good of our Motherland with profound devotion and active love.

We thank God continually for the gift of peace to our beloved Motherland because peaceful creative labour is opening up a mighty highway of increasing well-being and development.

The Russian Orthodox Church, which from the beginning has united her fate with the fate of our great people, is serving the cause of peace by all ways and means available to her. She preaches peace and exhudes profound and unshakable peace from her inner depths. In her sacred task of peace-making She is at one with all our people and all men of good will. We rejoice that the Lord visibly blesses this peace-making service. Grown from a small seed into a great tree, its branches now spread out to give shelter to many.

The patriotic labour and peace-making ministry of the bishops, clergy and laymen of the Russian Orthodox Church — that is the way of Christian service to peace. Leading our flock along this way we believe that God's blessings will always be with us. We call on all our beloved flock to thank God for peace and for strengthening our Church, which has known neither division nor temptation over the last 25 years. Knowing that the Lord, according to His promise, is always with us and everything is ruled by the Holy Spirit, we look at the task before us with confidence in His Providence through the prayers of Church.

To the same Apostolic service I call you, my brother-pastors, to feed the flock of God that is your charge, tending them with care and setting an example that you may obtain at last an unfading crown of glory. (I Pet, 5).

To you worthy monks, we address paternal greetings and blessings. May your prayers be fervent in fulfilment of your vows for your own eternal salvation and that of all people.

To the God-fearing laity, our children, we address the words of the Apostle: "keep the unity of the Spirit in the bond of peace" (Eph. 4, 3), "forbearing one another and forgiving one another, if any man has a quarrel against any" (Col. 3, 13), so that "there be no divisions among you" (I Cor. 1, 10) "For while there is among you envying, and strife, and divisions, are ye

not carnal, and walk as men?" (I Cor. 3, 3). "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy" (I Cor. 3, 16, 17).

"Let the word of Christ dwell in you richly" (Col. 3, 16) "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts." (Col. 3, 14—15). "Live peaceably with all men." (Rom. 12, 18).

With love and blessings we greet those children of our Church who reside outside our motherland, but for whom the Russian Orthodox Church is a spiritual treasury, cradle and mother, nourishing their hearts with pure faith and a high spirit of solidarity with our devout Russian flock. Be imitators of Her, as She of Christ, for She has begotten us in Christ Jesus through the Gospel. (I Cor. 4, 16-15) We call our pastors to fulfil their service willingly and in a fashion pleasing to God, remembering that "the good shepherd giveth his life for the sheep." (Jhn. 10, 11). We know that the majority of our pastors are zealously fulfilling the ministry entrusted to them, and we rejoice at their good work. Those who forget their sacred calling, we would remind that it was "the Lord of the harvest" who sent them forth "as labourers into his harvest" (Mat. 9, 38), and that He has said: "I will require my flock at their hand, and cause them to cease from feeding the flock" (Ezek. 34, 8-10).

May God in His abundant Grace grant all of us, children of the Church of Christ, the spirit of wisdom and humbleness, the spirit of peace and oneness of mind, the spirit of obedience to Holy Church and service to the truth, so that we may in all things lead a life worthy of the vocation in which we were called (Eph. 4, 1) and honestly fulfil our duty as citizens for the good of our Motherland.

"Be of one mind, live in peace, and the God of love and peace shall be with you." (2 Cor. 13, 11).

PIMEN,

Patriarch of Moscow and All Russia

Pentecost
June 6, 1971, Moscow

CHARTER OF NOTIFICATION

from Patriarch PIMEN of Moscow and All Russia,
to the Primates of the Churches

To His Holiness, the Most Holy Athenagoras, Archbishop of Constantinople
the New Rome, Ecumenical Patriarch

Your Holiness, beloved Brother in the Lord, and fellow servant of Our Humbleness.

It is with sentiments of brotherly love for your Holiness and the wish to follow the Injunction of the Apostle "to keep the unity of the spirit in the bond of peace" (Eph. 4, 3) that we inform your Holiness that, by the Providence of God, we have been elected to the Patriarchal See of Moscow.

The Local Council of the Russian Orthodox Church held at the Holy Trinity-St. Sergius Lavra from May 30 to June 2, 1971, with the participation of all diocesan bishops, plenipotentiary representatives of the clergy, worthy monks and laymen, have chosen Our Humbleness to be Patriarch of Moscow and All Russia. Our Enthronement took place on June 3, 1971, at the Patriarchal Cathedral of the Epiphany in Moscow during the Divine Liturgy celebrated by Heads and representatives of the Local Orthodox Churches and attended by honoured guests of our Council, the permanent members of the Holy Synod of our Church, Archpastors and Pastors learned in the things of God, and with the prayerful participation of our worthy monks and devout people.

In witness of Our love to Your Holiness and Your devout flock, we express our joy that our two Holy Churches enjoy traditional brotherly relations based on one Apostolic and Patristic faith, expressed in the Divine doctrine and canons which constitute the firm foundation of the Church. Aspiring to uphold continually the Oneness of the Orthodox Church, we shall, in unity with you, in the spirit of love, strengthen and improve inter-Orthodox cooperation directed to the solution of ecclesiastical problems and to the service of contemporary mankind.

Being aware of the importance of the treasury of doctrine given to the

Church by Her Divine Founder our Lord Jesus Christ, our Holy Local Russian Orthodox Church considers it to be Her sacred duty not only to preserve this treasure with all due care, but to witness it widely in the world. That is why, participating in the ecumenical movement, our Church will continue Her efforts together with all the other Local Churches so that She may more fully reveal Orthodoxy to the rest of the Christian world.

Our common Christian efforts towards the unity of all Christians presuppose our common service to contemporary man, at the basis of which is that love commanded by our Saviour: "By this shall all men know that ye are my disciples, if ye have love one to another" (Jhn. 13, 35). Since service to mankind is first of all connected with the preservation of peace in the world, we consider it our sacred duty also to do all we can to further the peace-making efforts of Christian Churches.

May our Lord Jesus Christ, who brought the Church by His blood, keep all of us in Holy unity and grant us the strength of Grace to serve the flock which bears the Holy Name of Christ.

Having informed your Holiness as our Brother in the Lord of Our elevation to the Moscow Patriarchal See, We ask for your Holy prayers and express hope that the ties of love, existing between our Churches from ancient times, will become stronger for the good of the Holy Orthodox Faith and to the glory of our Lord Jesus Christ.

Embracing and kissing you with fraternal affection,

We remain Your Holiness' loving brother in Christ

By God's Grace Humble

PIMEN,
Patriarch of Moscow
and All Russia

Moscow.
June 8, 1971.



The Vladimir icon of the Mother of God — a copy of the original miracle-working icon. Presented to His Holiness Patriarch Pimen by the members of the Local Council on the day of his enthronement on June 3, 1971.



June 3, 1971. His Holiness Patriarch Pimen received the patriarchal cucullus and patriarchal staff. With the words "May Christ our God keep you all by His Divine grace and love of mankind..." For the first time, the Patriarch blesses the whole flock of the Russian Church.



June 2, 1971. The sixth and last meeting of the Local Council of the Russian Orthodox Church. The solemn election of the Patriarch of Moscow and All Russia.



June 2, 1971. Hierarchs of the Russian Orthodox Church preceded in solemn procession to the Refectory Church of St. Sergius to the last session of the Local Council for the election of the new Patriarch. At the head of the procession in blue vestments, walk the Metropolitans of the Church in order of seniority...

His Holiness Pimen, the Patriarch of Moscow and All Russia, also sent the above Charter of Notification to the following Primates of the Orthodox Churches:

His Beatitude **Nicholas VI**, Pope and Patriarch of Alexandria and All Africa.

His Beatitude **Elias IV**, Patriarch of Antioch the Great and All the East.

His Beatitude **Benedict I**, Patriarch of the Holy City of Jerusalem and All Palestine.

His Holiness **Ephrem II**, Catholicos-Patriarch of All Georgia, Archbishop of Mtschety and Tbilisy.

His Holiness **German**, Archbishop of Pech, Metropolitan of Belgrade-Karlovitz, Patriarch of Serbia.

His Beatitude **Justinian**, Patriarch of All Roumania, Locum Tenens of Caesarea of Cappa-

docia, Metropolitan of Ungro-Valachia, Archbishop of Bucharest.

His Eminence **Maksim**, Metropolitan of Lovich, Locum Tenens, Chairman of the Holy Synod of Bulgaria.

His Beatitude **Makarios**, Archbishop of New Justinia and All Cyprus.

His Beatitude **Ieronimos**, Archbishop of Athens and All Hellas.

His Beatitude **Damian**, Metropolitan of Tiran and Duress, Archbishop of All Albania.

His Beatitude **Vasily**, Metropolitan of Warsaw and All Poland.

His Beatitude **Dorotej**, Metropolitan of Prague and All Czechoslovakia.

His Beatitude **Iriney**, Archbishop of New York, Metropolitan of All America and Canada.

His Beatitude **Grigorios**, Archbishop of Sinai and Raifa.

His Eminence **Pavel**, Archbishop of Karelia and All Finland.



The Proceedings of the Local Council of the Russian Orthodox Church

From May 30 to June 2, 1971, an assembly of the Local Council, the supreme governing body of the Russian Orthodox Church, was held in the Refectory Church of St. Sergius in the Trinity-St. Sergius Lavra.

A year had passed since the demise of His Holiness Patriarch Aleksiy (April 17, 1970) who stood at the head of the Russian Orthodox Church for 25 years during which he became a familiar and much respected figure throughout the Christian World.

The chief task facing the Local Council was to elect a new Primate of our Church — a new Patriarch of Moscow and All Russia.

The Council sessions were attended by 72 bishops, clergy and laymen representing 4 Exarchates and 76 dioceses of the Russian Orthodox Church in our country and abroad, monasteries, theological schools and the Synodal Departments of the Patriarchate of Moscow.

The Chairman of the Council was the Locum Tenens of the Moscow Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna, who assumed this office following the demise of Patriarch Aleksiy as the senior bishop according to consecration to be a permanent member of the Holy Synod of the Russian Orthodox Church.

The Council was preceded by a Pre-Council Consultation of Bishops in the Cathedral of the Dormition of the Novodevichy Monastery held on May 28, 1971, in which all bishops attending the Council took part. The Consultation was opened by Metropolitan Pimen of Krutitsy and Kolomna, Locum Tenens of the Patriarchal Throne. The Bishops discussed and approved the programme of the Council and the arrangements connected with it. Metropolitan Nikodim of Leningrad and Novgorod, a permanent member of the Holy Synod,

reported on the work of the Preparatory Commission for the Local Council. He informed the gathering of Bishops about arrangements for the arrival in Moscow, on their way to attend the Local Council, of the Council's guests of honour, representatives of the Orthodox and other Christian Churches and denominations from the Soviet Union and foreign countries. The Consultation discussed the proposals of the Preparatory Commission regarding Council proceedings. The discussion was held in an atmosphere of fraternity, harmony and Christian love.

On May 30, 1971, the 7th Sunday after Easter, when the Church commemorates the Fathers of the First Ecumenical Council, there took place the opening ceremony of the Local Council of the Russian Orthodox Church. All members of the Council had arrived at the Trinity-St. Sergius Lavra on the previous day.

At 10 o'clock the Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, concelebrated the Divine Liturgy with priest-monks of the Lavra in the Trinity Cathedral of the Monastery. Attending the Liturgy were the Council members — bishops, clergy and laymen of the Russian Orthodox Church. At the end of the Liturgy the Locum Tenens delivered a speech, in which he urged the importance of the participants in the Local Council praying at the tomb of St. Sergius of Radonezh to ask his blessing on their deliberations. Thereupon a special service (moleben) was celebrated at the tomb of St. Sergius.

On the occasion of the opening of the Council thanksgiving services were celebrated according to a special rite in all the churches of the Moscow Patriarchate after the Liturgy.

On May 30 and the day before, the Heads and

representatives of Orthodox Sister Churches invited from abroad to attend our Local Council celebrated, preached or attended at services in various Moscow churches.

At 4 o'clock p. m. on May 30 the Church delegations, honoured guests of the Local Council arrived at the Trinity-St. Sergius Lavra. At the Holy Gates of the Monastery to the sound of the continual ringing of bells and festive singing they were greeted by the permanent members of the Holy Synod of the Russian Orthodox Church, led by Metropolitan Pimen, by the brethren, teachers and students of the Moscow Theological Academy and Seminary and by members of the Local Council. The members of the Holy Synod welcomed the arriving Heads and representatives of the Local Orthodox and non-Orthodox Churches. All the delegations proceeded to the Trinity Cathedral to pay homage to the relics of St. Sergius.

At 5. 30. p. m. the solemn chime of the Lavra's great bell announced the beginning of the ceremonial procession of the Council members from the Cathedral of the Assumption to the Refectory Church, to the first session of the Local Council.

Before declaring the Council open, the Patriarchal Locum Tenens delivered a speech pointing out that Councils have been convened in our Church from ancient times. The first Council met in 1051 in Kiev to elect Ilarion Metropolitan of Kiev. The Patriarchal Locum Tenens appealed to all members of the Council, in full awareness of their responsibility before God and the Church, to pray to the Lord and to St. Sergius of Radonezh, that they might discuss and settle the all-important issues of Church life and elect a new Patriarch of Moscow and All Russia in the

spirit of brotherly love and general consent. Then special prayers were said invoking the help of the Holy Spirit for the acts of the Council.

After these prayers the Locum Tenens addressed the gathering with a speech in which he pointed out the main tasks of the Council and declared it open.

At the suggestion of the Locum Tenens all the participants in the Council sang the Nicene Creed. Then the Locum Tenens submitted to the Council the candidates nominated at the Bishops' Consultation at the Novodevichy Monastery, namely: Metropolitan Nikodim of Leningrad and Novgorod to act as the Council's Vice-Chairman; Metropolitan Aleksiy of Tallinn and Estonia as Chairman of the Secretariat; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine as Chairman of the Drafting Committee, and Metropolitan Antoniy of Surozh, Exarch of Western Europe, as Chairman of the Credentials Committee. The Local Council adopted the nomination of the Council's Vice-Chairman and of the chairmen and staffs of the said committees.

Metropolitan Aleksiy of Tallinn and Estonia proposed the schedule and procedures of the Council, which were also adopted.

Metropolitan Pimen then gave the floor to V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR. On behalf of the Soviet Government, V. A. Kuroyedov addressed the Council with a message of greeting. The message expressed appreciation of the patriotic and peace-making activities of the Russian Orthodox Church and expressed wishes for the success of the Council.

In his reply Metropolitan Pimen expressed, on behalf of the Local Council membership, the cordial gratitude of its members to the Government of the Soviet Union and its Head, Chairman of the Council of Ministers of the USSR A. N. Kosygin, for this mark of attention and courtesy. The Locum Tenens proposed that the Council send a message to the Chairman of the Council of Ministers of the USSR A. N. Kosygin. This proposal was adopted unanimously.

Metropolitan Nikodim of Leningrad and Novgorod, on behalf of the Council membership, cordially welcomed the Heads and representatives of the Local Orthodox Churches whose presence at the Council was a living proof of Orthodox unity in faith and love. Then he greeted the representatives of the Christian Churches and religious bodies from the Soviet Union and abroad.

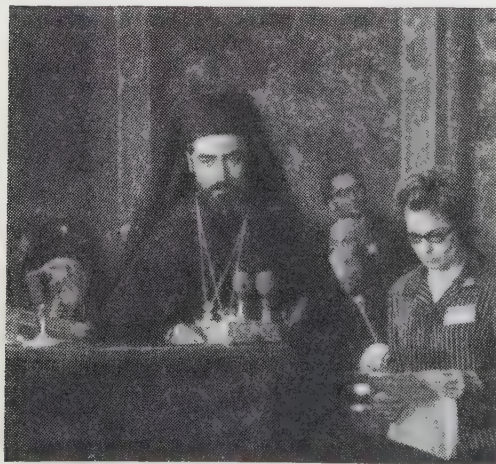
The following Heads and representatives of the Local Autocephalous and Autonomous Orthodox Churches with persons accompanying them were in attendance at the Local Council of the Russian Orthodox Church and took part in the celebrations on the occasion of election and enthronement of the new Primate of the Russian Orthodox Church:

from the Patriarchate of Constantinople—Metropolitan Iakovos of Germany, Exarch in Central Europe;

from the Patriarchate of Alexandria—His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa;

from the Patriarchate of Antioch—Metropolitan Elias of Tripoly;

from the Patriarchate of Jerusalem—Metropolitan Isidore of Nazareth;



"We have great pleasure in conveying to you, in the name of the Primate of the See of Antioch his Beatitude Elias IV, Patriarch of the City of God Antioch the Great and all the East and from the whole Episcopate and clergy and devoutly believing Orthodox people of the Church of Antioch, our most heartfelt congratulations, most sincere wishes and most ardent prayers to the Supreme Lord"—said Metropolitan Elias (Kurban) of Tripoly in his speech of greeting to the Local Council.

from the Patriarchate of Georgia—His Holiness and Beatitude Ephrem II, Catholicos-Patriarch of All Georgia;

from the Patriarchate of Serbia—Metropolitan Vladislav of Dabrobosan;

from the Patriarchate of Roumania—His Beatitude Justinian, Patriarch of All Roumania;

from the Patriarchate of Bulgaria—Metropolitan Maksim of Lovich, Locum Tenens and Chairman of the Holy Synod of the Bulgarian Church;

from the Church of Cyprus—His Beatitude Makarios, Archbishop of New Justinia and All Cyprus, and Chorepiscopus Chrysostom of Konstantia;

from the Church of Greece—Metropolitan Iakovos of Mitilena;

from the Orthodox Church in Poland—His Beatitude Vasily, Metropolitan of Warsaw and All Poland;

from the Orthodox Church in Czechoslovakia—His Beatitude Dorotej, Metropolitan of Prague and All Czechoslovakia;

from the Autocephalous Orthodox Church in America—Archbishop Cyprian of Philadelphia and Pennsylvania;

from the Archdiocese of Sinai—His Beatitude Grigorios, Archbishop of Sinai and Raifa;

from the Autonomous Orthodox Church in Finland—the Most Reverend Pavel, Archbishop of Karelia and All Finland;

from the Autonomous Orthodox Church in Japan—the Most Reverend Vladimir, Archbishop of Tokyo, Metropolitan of All Japan.

Representatives of the Old Believers were in attendance at the Local Council of the Russian Orthodox Church and enthronement of the new Patriarch of Moscow and All Russia;

from the Archdiocese of the Old Orthodox Christians—Old Believers' Archbishop Pavel of Novozybkov, Moscow and All Russia;

from the Supreme Old Believers' Council in the Lithuanian Soviet Socialist Republic—the Chairman of the Council Mr. I. S. Egorov.

The following Heads and representatives of non-Orthodox Churches and religious denominations were guests of the Local Council of the Russian Orthodox Church:

from the Armenian Apostolic Church—His Holiness Vazgen I, Patriarch-Catholicos of all Armenians;

from the Roman Catholic Church—special envoy of Pope Paul VI John Cardinal Willebrands, Chairman of the Secretariat for Promoting Christian Unity;

Julian Vaivods, Bishop of Great Makriana, Vicar Apostolic of the Roman Catholic Metropolitan See of Riga and of the diocese of Liepaya; Ludax Pavillonis, Vicar-Bishop of Teliash diocese;

Romualdas Krischunas, manager of Kaunas archdiocese and Vicar-Bishop of Vilcavish diocese;

from the Ethiopian Church—Abuna Cyril, Archbishop of Illubabur;

from the East Syrian Orthodox Church (the Malabar Church of South India)—the Metropolitan of Ankemalya Mar Theophilos Philipos;

from the Evangelical Lutheran Church of Latvia—Archbishop Janis Matulis;

from the Evangelical Lutheran Church of Estonia—Archbishop Alfred Tooming;

from the Reformed Church of Transcarpathia—Bishop Adalbert Genchi;



"We are gathered together by the mercy of our One and Common Lord to beg Him as the King of the world to guide your labours and your choice, to confirm you in your calling and to show the one who He himself in His mercy shall appoint to be the active implement of His love"—words from the speech of greetings to the Local Council of the Russian Orthodox Church pronounced by Pastor R. Andriamandjato, Vice President of the Christian Peace Conference in the name of his organisation.

from the All-Union Council of Evangelical Christian Baptists—the Chairman of the Council I. G. Ivanov;

from the World Council of Churches—Secretary General Dr. Eugene Carson Blake;

from the European Conference of Churches—General Secretary Glen G. Williams;

from the All Africa Conference of Churches—General Secretary S. Amisakh;

from the Christian Peace Conference—Vice-President Bishop Dr. Tibor Bartha, Vice-President pastor Richard Andriamanjato and acting General Secretary Dr. Januzh Makowski.

The opening ceremony of the Local Council of the Russian Orthodox Church and the enthronement of the new Patriarch of Moscow and All Russia were attended by V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR.

Guests of honour to address the Local Council at the opening session included: Pope and Patriarch of Alexandria and All Africa Nicholas VI; Cardinal John Willebrands; pastor R. Andriamanjato; S. Amisakh; Metropolitan Mar Theophilos Philipos; Metropolitan Vasily of Warsaw and All Poland; Metropolitan Elias of Tripoly; Chorepiscopus Chrysostom of Konstantia; Metropolitan Iakovos of Mitilena; Mr. I. G. Ivanov; Archbishop Grigorios of Sinai and Raifa.

The Chairman of the Council warmly thanked the speakers for their brotherly greetings and good wishes.

At the close of the session, the Chairman of the Drafting Committee Metropolitan Filaret of

Kiev and Galicia, Exarch of the Ukraine, read a draft of the Local Council's message to the Chairman of the Council of Ministers of the USSR A. N. Kosygin. The Council approved the message unanimously.

The proceedings of the first day of the Local Council ended with common prayer.

On May 31, the second day of the Local Council of the Russian Orthodox Church, at 8 o'clock, at the early Liturgy, members and guests of the Council prayed together in the Protecting Veil of the Holy Mother of God in the building of the Moscow Theological Academy.

At 10 o'clock the second session of the Local Council began its work after singing the Ascension troparion.

Thou hast accended in glory, Christ our God, Thou hast made glad the disciples by the promise of the Holy Spirit: though this blessing Thou hast verily assured them that Thou art the Son of God, the Redeemer of the World.

The session was opened by the Vice-Chairman, Metropolitan Nikodim of Leningrad and Novgorod.

The basic report on the "Life and Work of the Russian Orthodox Church" was made by the Locum Tenens of the Moscow Patriarchal Throne, Metropolitan Pimen of Krutitsy and Kolomna. He stressed that this Council was an outstanding landmark in the life of the Russian Orthodox Church. The Council bears witness to the normal and regular functioning of the life of our Church. In his report the Locum Tenens gave a profound and comprehensive analysis of the life and activities of the Russian Orthodox Church over the period 1945-1971*.

After the report of the Patriarchal Locum Tenens the Council heard more greetings from such guests of honour as the Catholicos Patriarch of All Georgia Ephrem II; Patriarch Justinian of All Roumania; E. C. Blake; Archbishop Abuna Cyril of Illubabur; Metropolitan Maksim of Lovich; G. G. Williams; Metropolitan Dorotej of Prague and All Czechoslovakia; Archbishop Cyprian of Philadelphia and Pennsylvania; Archbishop Paul of Karelia and All Finland; Archbishop Vladimir of Tokyo, Metropolitan of All Japan; Archbishop Janis Matulis; Mr. I. S. Egorov.

Metropolitan Nikodim of Leningrad and Novgorod, the Vice-Chairman of the Council, wholeheartedly thanked the guests for their warm greetings.

The session over, all participants of the Council proceeded to the Lavra's Cathedral of the Assumption where the Locum Tenens said panikhidas in memory of the All-Russian Patriarchs Iov (1589-1605), Philaret (1619-1633), Ioasaf I (1634-1641), Iosif (1642-1652), Nikon (1652-1667), Ioasaf II (1667-1672), Pitirim (1672-1673), Ioakhim (1674-1690), Andrian (1690-1700), Tikhon (1917-1925), Sergiy (1943-1944), Aleksiy (1945-1970). Before the panikhidas, he praised the merits of these earlier Patriarchs, especially of the canonized Patriarch, Saint Germegen (1060-1612). The participants of the Council visited the Church of All Russian Saints, which houses the tomb of His Holiness Patriarch Aleksiy.

At noon a general picture was taken of the members and honoured guests of the Council at the entrance to the Refectory Church.

At 4 p. m. the Locum Tenens Metropolitan Pimen opened the third session of the Council and gave the floor to Metropolitan Nikodim of Leningrad and Novgorod, who read his report on the "Russian Orthodox Church and the Ecumenical "Movement", which we intend to publish in full in the next issue. In his report, Metropolitan Nikodim made an excursion into the history of interrelations between Orthodox Russian people and fellow-Christians of other confessions and denominations from the 11th century till the present day.

Metropolitan Nikodim spoke in detail of post-war relations between the Russian Orthodox Church and the Roman Catholic Church, the ancient Eastern non-Chalcedonian Churches, Anglicanism, Old Catholicism, and various Protestant Churches and confessions within and without the USSR. He also gave a precise account of our relations with various national and supra-national ecumenical Church organisations, in particular with the World Council of Churches.

In conclusion, Metropolitan Nikodim noted that in its ecumenical activities over the 26 years which have elapsed since the last Local Council of 1945, the Russian Orthodox Church has steadfastly upheld the best traditions of its many centuries' inner, spiritual experience and experience of relations with fellow-Christians of other confessions. The unswerving implementation of this foundations of Catholic Oriodoxy together with all-embracing and uncompromising adhere principles of the early Ecumenical Councils which laid the a clear consciousness of Her spiritual obligation to do all in Her power to facilitate for other Christians the approach to that desired unity of faith enjoined upon us by our Lord Jesus Christ.

Metropolitan Nikodim expressed the hope that the Local Council would give a new impetus to further extension and strengthening of the brotherly relations of the Moscow Patriarchate with Christians of other confessions.

Metropolitan Nikodim also spoke of removing the anathemas upon the Old Believers and their rites. 300 years ago a schism had come into being in the Russian Orthodox Church as a result of Patriarch Nikon's reforms: the revision of liturgical books and the modification of Church rites in order to achieve conformity with the Greek Church and liturgical practices. The Moscow Council of 1656 anathematized those who used two fingers to make the sign of the cross and made the three-fingered sign of the cross obligatory for all Orthodox Russian Christians. The Great Moscow Council of 1667 confirmed this decision, anathematising all Old Believers in the conviction that the Old Russian Rites were heretical. Subsequently, repeated attempts towards mutual rapprochement were made by both Old Believers and the Russian Orthodox Church, but the question of the anathemas remained a kind of a wall. It came under discussion in 1929 at the session of the Holy Synod presided over by the Deputy Patriarchal Locum Tenens Metropolitan Sergiy of Nizhniy Novgorod (later the Patriarch of Moscow and All Russia). There and then the Patriarchal Holy Synod passed a decision which recognised the Old Russian Rites as salutary.

Proceeding from the correct conception of the

* See p. 26 for the beginning of this speech

difference between dogma and rite, the Local Council of the Russian Orthodox Church, said Metropolitan Nikodim in conclusion, intends to review and to resolve positively and for ever the question of removing the anathemas from the Old Rites and those adhering to them.

After a short break, Metropolitan Aleksiy of Tallinn and Estonia read his report "On the peace-making activity of the Russian Orthodox Church".

In this report, Metropolitan Aleksiy stated that the peace-making activities of the Russian Orthodox Church were central to its life since they had their origin in the Scriptures and the age-long spiritual experience of our Church. The service of the Church to the cause of world peace, he said, was carried out in accordance with the specific needs of our epoch and showed forth Her concern for the welfare of our Motherland and for mankind as a whole.

The speaker gave a detailed account of the many and varied peace-making activities of the Russian Orthodox Church.

After Metropolitan Aleksiy's report the Chairman of the Council's Credentials Committee, Metropolitan Antony of Surozh, Patriarchal Exarch in Western Europe, presented his report on the Composition of the Council. He said that the total membership of the Council consisted of 236 people, including 9 metropolitans, 29 archbishops, 34 bishops, 9 archimandrites, 1 abbot, 1 priestmonk, 66 archpriests, 6 priests, 2 proto-deacons, 1 deacon and 78 laymen. Archbishop Pavel of Novosibirsk and Barnaul had not been able to be present for reasons of health; Archbishop Antony of Vilna and Lithuania had died on May 28th just before the opening of the Council. The educational census of the Council membership was the following: 133 persons with theological education including 4 Doctors of Theology, 12 Masters of Theology, 62 Candidates of Theology. In all, the number of the participants to the Council together with foreign and domestic guests was 310.

The singing of the Ascension kontakion ended the second day of the Council:

When Thou hadst fulfilled the dispensation made for our sake, and united the earthly to the heavenly, Thou didst ascend in glory, O Christ our God: yet art Thou in no wise parted from those that love thee, but abidest always with them and proclaimest, I am with you, and no one shall overcome you.

After dinner, in the cinema-hall of the Moscow Theological Academy, the assembled company was shown a film "The Russian Orthodox Church today".

The third day of the Local Council of the Russian Orthodox Church, June 1, 1971, began with morning prayer in the Church of the Protecting Veil of the Mother of God.

At 10 a. m. the Local Council members sang the Ascension troparion, and the Council's Vice-Chairman, Metropolitan Nikodim of Leningrad and Novgorod, opened the fourth session of the Council.

There was a lively discussion on the basic report and co-reports.

Contributors to the discussion were 36 Council members, namely (in order of sequence): Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Metropolitan Palladiy of Bryansk and

Oryol; Metropolitan Antony of Surozh, Patriarchal Exarch in Western Europe; Archbishop Flavian of Gorky and Arzamas; archpriest Boris Ostachevsky (Kalinin diocese); archpriest Eugene Barshevsky (Kirovograd diocese); Archbishop Sergiy of Kherson and Odessa; Archbishop Seraphim of Kursk and Belgorod; Archbishop Nikolay of Lvov and Ternopol; N. S. Kapchuk (Moscow diocese); archpriest Sergiy Rumyantsev (Leningrad diocese), archpriest Nikolay Getman (Krasnodar diocese); V. V. Svarychevsky (Lvov diocese); archpriest Pavel Stafov (Kishinev diocese); archpriest Nikolay Petrov (Moscow diocese); Bishop Pierre Korsun (France, West European Exarchate); Archbishop Iosif of Ivano-Frankovsk and Kolomya; professor A. I. Georgievsky (Moscow Theological Academy).

After the break for lunch, the discussion was resumed at the fifth session of the Council. Those taking part in the discussions were: Bishop Pitirim of Volokolamsk (Moscow diocese); Metropolitan Ioann of Yaroslavl and Rostov; Archbishop Grgoriy of Mukachev and Uzhgorod; Bishop Juvenaliy of Tula and Belev; archpriest Nikolay Kukharuk (Kharkov diocese); Archbishop Mikhail of Voronezh and Lipetsk; N. D. Bessarabov (Kiev diocese); Bishop Filaret of Dmitrov (Moscow diocese, Moscow Theological Academy); Archbishop Nikodim of Kharkov and Bogodukhov; Bishop Nikolay of Vladimir and Suzdal; Bishop Feodosiy of Chernovitsy and Bukovina; archpriest Vitaliy Belov (Vologda diocese); Bishop Iriney of Baden and Bavaria (FRG; Central European Exarchate); Archbishop Antony of Minsk and Belorussia; B. M. Kublitsky (Leningrad diocese); Bishop Melkhisiedek of Penza and Saransk; archpriest Orest Bychkovsky (Zhitomir diocese); Archbishop Mstislav of Kirov and Slobodskoy. Metropolitan Nikodim announced that 32 more members of the Local Council were on the speakers' list. The Council decided unanimously to end the discussion at this juncture. Metropolitan Nikodim asked other Council members, who had wished to speak, to submit their contributions in writing.

In their speeches, members of the Council unanimously commended the multi-faceted and fruitful activities of the Supreme Governing Authority of the Russian Orthodox Church over the inter-Council period (1945-1971).

They expressed confidence that in the future also the Russian Orthodox Church in Her guidance of Her spiritual children, in Her patriotic service to people and Motherland, in her inter-Orthodox, ecumenical and peace-making ministry would follow the course set by the late Patriarch Aleksiy and after him by the Patriarchal Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, and the Holy Synod.

The final contribution to the discussion was made by the Council's Chairman, Metropolitan Pimen. He thanked all speakers in the discussion for their active participation and for the confidence they had expressed in the leadership of the Church since the Council of 1945.

After this, the Chairman of the Drafting Committee, Metropolitan Filaret of Kiev and Galicia, submitted to the house draft decisions of the Local Council on the questions discussed. These were unanimously adopted by the Council members with some amendments. The fifth session of the Council ended with the singing of the Ascension kontakion.

At 6 p.m., the participants attended the All Night Vigil in honour of the feast of St. Aleksi, Metropolitan of Moscow.

June 2 was the fourth and final day of the Local Council of the Russian Orthodox Church. At 10 a.m. in the Lavra's Trinity Cathedral, the permanent members of the Holy Synod concelebrated the Liturgy on the feast of St. Aleksi, Metropolitan of Moscow, with members of the clergy from those who had come to attend the Local Council. The Council participants also took part.

At 1.45 p.m. all the bishops came out in full regalia, to the ringing of the bells, and passed in solemn procession from the Cathedral of the Dormition to the Refectory Church where the clergy and laymen awaited them together with the Council's distinguished guests, Heads and representatives of Orthodox and other Christian Churches and international Christian organisations.

At 2 p.m. the Locum Tenens, Metropolitan Pimen of Krutitsy and Kolomna, also fully vested, came out from the Sanctuary of the Refectory Church. He opened the sixth and final session of the Dormition to the Refectory Church where the Ascension troparion, the Chairman of the Council, Metropolitan Pimen, gave the floor to Metropolitan Nikodim of Leningrad and Novgorod, who announced the proposal of the Pre-Council Bishops' Consultation on the procedure for electing the new Patriarch of Moscow and All Russia. The Council approved the proposed procedure.

Thereupon the Secretary of the Council, Metropolitan Aleksi of Tallinn and Estonia asked in turn each diocesan Bishop of the Russian Orthodox Church: "Whom do you, the clergy and the laity of (here followed the name of the diocese) elect Patriarch of Moscow and All Russia?" The question was answered unanimously: "I, clergy and the laity of (here followed the name of the diocese) elect His Eminence Pimen, Metropolitan of Krutitsy and Kolomna, Patriarch of Moscow and All Russia." The Council exempted the head of the Moscow diocese Metropolitan Pimen of Krutitsy and Kolomna himself from the delegation to vote and it was Bishop Pitirim of Volokolamsk who voted on behalf of the vicar-bishops, clergy and laymen of the Moscow diocese.

The voting over, Metropolitan Nikodim of Leningrad and Novgorod announced solemnly that all the bishops of the Russian Orthodox Church, on their own behalf and on behalf of clergy and laymen, by a single word of mouth and with a single heart, had elected to the Moscow Patriarchal Throne Metropolitan Pimen of Krutitsy and Kolomna. Our unanimity and harmony of thought, Metropolitan Nikodim said, testifies to the brotherly love which binds us by the grace of the Holy Spirit. All the Council members sang the canticle (stichira) "This day has the grace of the Holy Spirit brought us together. . ."

Addressing the newly-elected Patriarch, Metropolitan Nikodim asked if he accepted the election. The answer that followed, was: "My election as Patriarch of Moscow and All Russia I accept, gratefully recognise and have no word to say against it". Protodeacon Andrey Mazur (Leningrad diocese) proclaimed the new Primate of the Russian Orthodox Church "many years" and the choir took up the solemn threefold refrain "many years".

Metropolitan Nikodim read out the Charter of Election of Metropolitan Pimen of Krutitsy and Kolomna to the Moscow Patriarchal Throne and delivered it to the newly-elected Primate. The Charter was signed by all the bishops who attended the Local Council. The senior bishop according to consecration, Metropolitan Palladiy of Oryol and Bryansk, welcomed the newly-elected Patriarch on behalf of the Council and wished him God's help and success in the high office in which his predecessor, Patriarch Aleksi, had set an example of zealous service to Church, country and the cause of peace.

The students' choir of the Moscow Theological Academy sang the "Te Deum". During the singing all the Bishops who had attended the Local Council approached the newly-elected Patriarch and saluted him with a kiss.

Then Metropolitan Nikodim of Leningrad and Novgorod requested the Chairman of the Drafting Committee, Metropolitan Filaret of Kiev and Galicia, to submit the following draft documents for the consideration of the Council.

The Act of the Venerable Local Council of the Russian Orthodox Church on the revocation of the anathemas pronounced against the Old Rites and those adhering to them; the encyclical of the Local Council to the Most Reverend Archpastors, God-loving pastors, worthy monks and all faithful children of the Russian Orthodox Church; an Appeal addressed by the Local Council of the Russian Orthodox Church to the Christians of the world. After discussion and the adoption of



Attending the Local Council were (from right to left): Bishop Pitirim of Volokolamsk; Vladimir, Archbishop of Tokyo and Metropolitan of All Japan; Bishop Filaret of Dmitrov.

several amendments the Council approved these documents.

In his final speech the newly-elected Patriarch said that by God's Providence and the will of the Holy Spirit the Local Council had placed upon him the heavy burden of Patriarchal service, thanked them for the great confidence they had shown him and asked everyone to pray for him, that his service might be both salutary and fruitful. He expressed his gratitude to all members of the Local Council for their labours in Council and to the guests for their presence. The Council participants sang the "Gloria in excelsis."

The honoured guests of the Local Council, the Heads and representatives of the Orthodox and other Christian Churches and confessions of our own country and many others beyond our borders came up to the newly-elected Patriarch to congratulate him on his election to the Throne of the Patriarchs of Moscow and All Russia.

At 4.30. p.m. Pimen, the newly-elected Patriarch of Moscow and All Russia, declared the Local Council closed.

On June 3, 1971, on the day of the icon of the Holy Virgin of Vladimir, the newly-elected Patriarch was solemnly enthroned in the Patriarchal Cathedral of the Epiphany. At 10 o'clock Patriarch Pimen was received at the entrance to the Cathedral. The bells rang a joyful peal of greeting as the Patriarch walked up to the doors of the Cathedral along a flower-strewn strip of carpet where he was awaited with the traditional offerings of bread and salt. When he was vested the Patriarch kissed the Cross. He was greeted by the permanent members of the Holy Synod and the senior Metropolitans of the Russian Orthodox Church. After the customary entry prayers the newly-elected Patriarch was duly robed to ascend the Patriarchal Throne. The hierarchical vestments were brought out from the Sanctuary according to the traditional rite by the celebrating clergy. Following the Little Entrance the newly-elected Patriarch was solemnly set upon the Patriarchal Throne. This part of the ritual was performed by Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine. The Liturgy was celebrated by the Primates and Heads of the delegations of the Local Autocephalous and Autonomous Churches attending the enthronement, among others by Archbishop Makarios, President of the Republic of Cyprus, who had arrived in this country the previous day on an official visit, the permanent members of the Holy Synod and the senior Metropolitans of the Russian Orthodox Church. All those who had been present at the Council attended the Liturgy.

After a special service of thanksgiving, Patriarch Pimen, his head uncovered, came out onto the ambo * wearing the green Patriarchal mantle. The Patriarchal koukion, and the Patriarchal crozier were delivered to the Patriarch in solemn silence by Metropolitan Filaret of Kiev and Galicia and by Metropolitan Nikodim of Leningrad and Novgorod respectively after placing the koukion upon his head and accepting the crozier into his hand His Holiness Patriarch Pimen gave his first Patriarchal blessing to all those present in the Cathedral. On behalf of the whole flock of the Russian Orthodox Church Metropolitan



„For me it is a great honour to be here with you and to greet you, to join you in your devout retirement in the prayer that God's will be done” — words from the greeting of Mr. S. Amisakh, General Secretary of the All-African Conference of Churches, to the Local Council of the Russian Orthodox Church.

Aleksiy of Tallinn and Estonia delivered a short address and presented the Patriarch with the icon of the Holy Virgin of Vladimir, a copy of an ancient miracle-working icon, made specially for the occasion of the Patriarchal enthronement.

The Heads and representatives of the Orthodox and non-Orthodox Churches and Christian denominations then approached Patriarch Pimen and congratulated him with all their hearts.

Then the Holy Patriarch addressed the congregation: he greeted and thanked all the members of the Local Council of the Russian Orthodox Church and the entire flock of the Russian Church for their prayerful participation in the lofty solemnities and thanked the Heads and representatives of the Orthodox and non-Orthodox Churches and Christian confessions who had been present at the ceremony. The Holy Patriarch asked all those present to pray for the strengthening of his spiritual forces and for the help of God upon his Patriarchal service.

The same day His Holiness Pimen, Patriarch of Moscow and All Russia, gave a grand reception in honour of the distinguished guests and participants of the Local Council of the Russian Orthodox Church. The reception was held in a cordial and warm atmosphere. It was attended by V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, who congratulated the newly-elected Patriarch. Speeches were delivered by His Holiness Patriarch Pimen, V. A. Kuroyedov and the heads of delegations of the Orthodox and non-Orthodox Churches.

At noon, on June 4, 1971, the Council for Religious Affairs of the Council of Ministers of the USSR, held a reception in honour of His Holiness Patriarch Pimen of Moscow and All Russia and the guests of the Local Council. The Chair-

* See note on p. 47

man of the Council for Religious Affairs, V. A. Kuroyedov, made a speech conveying to the Patriarch the congratulations of the Chairman of the Council of Ministers of the USSR A. N. Kosygin and warmly welcoming those present at the reception. Answering speeches were made by His Holiness Patriarch Pimen, Patriarch Nicholas VI of Alexandria, Cardinal John Willebrands and other guests. In the evening the members and guests of the Local Council attended a concert of church music specially arranged for them in the Grand Hall of the Moscow Conservatoire.

The solemnities on the occasion of the election and enthronement of the Patriarch of Moscow and All Russia ended with a celebration of the Holy Liturgy and Vespers, during which Pentecostal prayers were read in the churches and cathedrals of the Holy Trinity-St. Sergius Lavra on the Sunday of Pentecost, June 6, 1971. The Liturgy was celebrated by the Heads and representatives of

the Local Autocephalous and Autonomous Orthodox Churches, by permanent members of the Holy Synod and other hierarchs of the Russian Orthodox Church. On the previous day, June 5, at noon, His Holiness Patriarch Pimen arrived at the Lavra and was solemnly welcomed "with glory" at the Holy Gates by the Lavra brethren together with students and teachers of the Moscow Theological schools.

After the Divine Liturgy on June 6 a dinner was arranged for the members and guests of the Local Council in the Lavra's Refectory Church. On this occasion, His Holiness Patriarch Pimen once again thanked everyone for their participation in the celebrations and expressed the hope that brotherly contacts would contribute to the well-being of Orthodoxy, ecumenical cooperation and world peace. The dinner ended in the singing of the monastic "Save us, Christ our God.." and "Many years".

HONOURS

By order of the Most Holy Patriarch of Moscow and All Russia Pimen of the 17th day of June in the year 1971, in acknowledgement of zealous labours in the preparation and conduct of the 1971 Local Council of the Russian Orthodox Church, the following participants in the organisation of the Council are to be honoured:

Metropolitan NIKODIM of Leningrad and Novgorod, permanent member of the Holy Synod, Chairman of the Department of External Church Relations, by the right to have a cross carried before him when celebrating...

Metropolitan ALEKSIY of Tallinn and Estonia, permanent Member of the Holy Synod, Chancellor of the Moscow Patriarchate, Chairman of the Education Committee, with the right to wear a second *panagia**...

Metropolitan FILARET of Kiev and Galicia, permanent member of the Holy Synod, Exarch of the Ukraine, with the right to wear a second *panagia*...

Archbishop SERGIY of Kherson and Odessa, with the rank of Metropolitan...

Bishop YUVENALIY of Tula and Belev, Vice-Chairman of the Department

of External Church Relations, with the rank of Archbishop...

The following have been honoured by the Order of St. Vladimir of the First Class:

The Chairman of the Economic Management of the Moscow Patriarchate, Archbishop SERAPHIM of Kursk and Belgorod.

The Chairman of the Editorial Department of the Moscow Patriarchate Bishop PITIRIM of Volokolamsk.

The Rector of the Moscow Theological Academy and Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate Bishop FILARET of Dmitrov.

By order of Pimen, Patriarch of Moscow and All Russia, of the 17th day of June in the year 1971, in acknowledgement of zealous service to the Church of God, Archbishop Nikolay of Lvov and Ternopol was elevated to the rank of Metropolitan.

By order of His Holiness Pimen, Patriarch of Moscow and All Russia, of the 9th day of September, 1971, in acknowledgement of zealous service to the Church the rank of Archbishop has been conferred upon:

DONAT, Bishop of Kaluga and Borovsk.

LEONTIY, Bishop of Orenburg and Buzuluk.

NIKOLAY, Bishop of Cheboksari and the Chuvash ASSR.

PITIRIM, Bishop of Volokolamsk.

FILARET, Bishop of Dmitrov.

* *Panagia*: a round image of our Lord or His Holy Mother worn by bishops on a chain round their necks.

His Holiness PIMEN, Patriarch of Moscow and All Russia

(brief biography)

His Holiness Pimen, Patriarch of Moscow and All Russia (in the world — Sergey Mikhailovich Izvekov) was born on July 23, 1910, in Bogorodsk, Moscow region.

On October 4, 1927, in the Paraclete Hermitage near the Holy Trinity-St. Sergius Lavra, he made his monastic vows and was given the name of Pimen.

On July 16, 1930, he was ordained hierodeacon by the executive head of the Moscow diocese Archbishop Filipp (Gumilevsky) in the Cathedral of the Epiphany in Dorogomilovo in Moscow. On January 12, 1931, he was ordained hieromonk by Archbishop Filipp in the same Cathedral, after which he served in Moscow.

By the end of the Second World War, hieromonk Pimen was a priest at the Cathedral of the Annunciation in the city of Murom, where he served till 1946. He was then transferred to the diocese of Odessa and served as treasurer to the Odessa monastery of the Prophet Elijah, then as assistant dean of the monasteries of the diocese and in various other posts according to his vows of obedience.

In December 1947 he was elevated to the rank of Abbot and was awarded an ornamented Cross.

Shortly afterwards Abbot Pimen was transferred to the diocese of Rostov-on-the-Don, where he stayed till 1949, working as Secretary to the Bishop, member of the diocesan Council and keeper of the keys to the Cathedral of the Nativity of the Holy Virgin.

In 1949, by order of His Holiness Patriarch Aleksiy, he was appointed Superior of the Pskov-Pechery Monastery in the diocese of Pskov and held this office till the end of 1953. At Easter 1950, by order of Patriarch Aleksiy, Abbot Pimen was elevated to the rank of Archimandrite by Metropolitan Grigoriy of Leningrad.

In January 1954 Archimandrite Pimen was appointed Superior of the Holy Trinity-St. Sergius Lavra. Patriarch Aleksiy granted him the dignity of two ornamented pectoral crosses and the right to celebrate carrying a bishop's staff.

On November 4, 1957, the Holy Synod, under the chairmanship of the Patriarch, nominated Archimandrite Pimen Bishop of Baltsk and Vicarius of the diocese of Odessa. The consecration took place on November 17, 1957, in the Cathedral of the Assumption in Odessa. The consecration was celebrated by Patriarch Aleksiy, Archbishop Boris of Kherson and Odessa, Archbishop Nektarios of Kishinev and Moldavia, Bishop Innokentiy of Kirovograd and Nikolaev and Bishop Nestor of Pereyaslav-Khmelniitskiy.

In December 1957 Bishop Pimen was nominated Bishop of Dmitrov, vicarius of the diocese of Moscow.

In July 1960 Bishop Pimen was appointed Chancellor of the Moscow Patriarchate and in November was elevated to the rank of Archbishop



when, according to the decision of the Patriarch and the Holy Synod, he became ex-officio a permanent member of the Holy Synod.

In 1961 Archbishop Pimen was appointed to the diocese of Tula and Belev while retaining his position as Chancellor of the Moscow Patriarchate.

From 1959 to 1962, His Eminence Pimen was temporarily appointed, in addition to his main duties, to govern the dioceses of Lugansk, Smolensk and Kostroma.

Archbishop Pimen has held the offices of Chairman of the maintenance and supplies department of the Moscow Patriarchate and Dean of the Patriarchal Cathedral of the Epiphany.

On November 14, 1961, Archbishop Pimen was appointed to the See of Leningrad and elevated to the rank of Metropolitan.

In October 1963 he became Metropolitan of Krutitsy and Kolomna.

In 1964 Metropolitan Pimen was the head of a delegation of the Russian Orthodox Church which visited Denmark at the invitation of bishop Willy Vestergaard-Madsen, the Primate of the Danish Church, and in 1965 he headed the dele-

gation of the Moscow Patriarchate to attend the ceremony of the enthronement of His Beatitude Stephan, Metropolitan of Warsaw and All Poland. Metropolitan Pimen is a member of the Synodal Commission for Inter-Christian-Relations.

In recognition of Metropolitan Pimen's zealous service to the Church of God Patriarch, Aleksi, on April 12, 1970, granted him the right to wear two panagias.

Since 1963 Metropolitan Pimen has been a member of the World Council of Peace and of the Soviet Peace Committee and a member of the Soviet Committee for cultural relations with compatriots abroad. As representative of the Russian Orthodox Church he took part in the Warsaw (1963) and Geneva (1966) sessions of the World Council of Peace, in the World Congresses for General Disarmament and Peace in Moscow (1962) and in Helsinki (1965), in the World Peace Assembly in Berlin (1969), and in the Assembly of the World Council of Peace in Budapest (1971).

For his service in the cause of peace Metropolitan Pimen has been honoured by the awards of a charter of honour, the personal medal of the Soviet Peace Fund, and the gold medal "Champion of Peace". On April 18, 1970, after the decease of Patriarch Aleksi, Metropolitan Pimen, in accordance with the regulations governing the Russian Orthodox Church, took up the office of Locum Tenens of the Moscow Patriarchal Throne. In this office Metropolitan Pimen successfully guided the work of the Holy Synod in the spheres of inter-Church life, inter-Orthodox relations, enabling the ecumenical and peace-making activities of the Russian Orthodox Church to proceed without interruption.

In March 1971, the Locum Tenens headed a delegation of the Russian Orthodox Church to Bulgaria for the funeral service of His Holiness Cyril, Patriarch of Bulgaria.

The pre-council commission for the preparation and convocation of the Local Council of the Russian Orthodox Church worked under the chairmanship of the Locum Tenens and he acted as Chairman to the Local Council itself, which was held from May 30 to June 2, at the Holy Trinity-St. Sergius Lavra in Zagorsk.

On June 2, the Local Council of the Russian Orthodox Church elected Pimen Locum Tenens of the Moscow Patriarchal Throne, Metropolitan of Krutitsy and Kolomna, as Patriarch of Moscow and All Russia.

On June 3rd, in the Patriarchal Cathedral of the Epiphany in Moscow, during the Divine Liturgy, the enthronement took place of His Holiness Pimen, elected by the Local Council Patriarch of Moscow and All Russia. The liturgy was celebrated by Patriarch Pimen, by Primates and representatives of the Local Orthodox Churches, the honoured guests of the Local Council, by the permanent members of the Holy Synod and the senior Metropolitans of the Russian Church.

His Holiness Pimen, Patriarch of Moscow and all Russia, is an honorary member of the Moscow and Leningrad Theological Academies and holds the degree of Doctor of Theology "honoris causa" from the Moscow Theological Academy. He has been decorated with an Ecclesiastical order of St. Vladimir of the First Class, and with orders from the autocephalous Orthodox Sister Churches.

The Life and Work of the Russian Orthodox Church

The Report of the Locum Tenens of the Patriarchal See of Moscow, Metropolitan PIMEN of Krutitsy and Kolomna

Your Holinesses, Your Beattitudes, your most Reverend Graces, Reverend Fathers and Brothers—members of this Venerable Local Council and our honoured guests!

We are now experiencing an extraordinary event in the life of the Russian Orthodox Church—a Holy Council.

The Holy Orthodox Church, universal in scope and conciliatory* in essence, representing one spiritual body with one Head, Christ and inspired by the one Spirit of God, manifests Her Catholic Unity anew each day in Her grace-bestowing liturgical life, which is Her inviolable spiritual treasure and the inexhaustible source of that inner fortitude and constant joy in the Lord of Her every member and of Her entire plentitude. Being one spiritual Body, the Orthodox Church is visibly manifested in the form of a family of Local Churches, each of which is a member of the Universal Church and is united with all others by a single Confession

* Conciliatory—the word used is *sobornaya*, fem. adj: form of the substantive *sobornost*. Of this word (which, when it appears as a noun we shall transliterate). *The Oxford Dictionary of the Christian Church*, writes:

"... (from Russian *sobor*, 'assembly' or 'synd') A term with no exact English equivalent, sometimes translated "conciliatory", to denote the quality needed for charitable collaboration, as expressed, e. g., in the attitude of the Russian Church to the Liturgy as corporate worship, with stress on the cooperation of the people. Orthodox Russians claim 'sobornost' as a special characteristic of their Church contrasted with the emphasis on authority in the R. C. Church and the individualism of the Protestant communions."

of Faith and by communion in paryer and sacraments. One of these Local Churches is our Holy Russian Orthodox Church. When, however, a Local Church requires to gather together in full assembly—the episcopate together with the godly clergy and the devout laity—to discuss the affairs of their Church, then we become visible witnesses to Her Universality and behold with our own eyes the normal tenor of Her life. Such assemblies are in order in the life of all Local Orthodox Churches, because the canons of the Ecumenical Councils permit each Local Church within the bounds of its own area to formulate laws applicable to their own local circumstances and rendered necessary by those circumstances (VI Ecumenical Council, 39. II Ecumenical Council, 2).

Our present Local Council (the third since the restoration of the Patriarchal leadership of the Russian Orthodox Church) was called under circumstances at once significant for and characteristic of our times. A year has passed since the Primate of the Russian Orthodox Church, His Holiness Aleksiy, Patriarch of Moscow and All Russia, fell asleep in the Lord. Elected by Local Council on February 2, 1945, he stood at the helm of our Church for 25 years, 2 months and 12 days. This was the longest period in the history of the Moscow Patriarchate, and a very eventful one.

It is our task here to elect the fourteenth successor to the ancient piety of the Moscow Patriarchs, who are worthy of all honour for the purity and the depths of their Orthodox faith, the firmness with which they have maintained the canons of the Church and their ardent, active love for the land of their birth.

We also face the quite formidable task of reviewing the work of our Church over the last quarter of a century between two Local Councils, a work indissolubly linked with the personality of our departed Primate, so that through the most significant and typical manifestations of this personality we may trace clearly for ourselves and for others the way our Church has travelled over this period, and make our decisions accordingly.

Before speaking of the life and work of the Russian Orthodox Church over this period which has now come to an end, I consider it essential that I should touch on the question of the position of the Church in the Soviet Union and of the relationship between the Church and the State in our country.

As we know, the position of the Church in our state was defined by the Soviet Government's Decree of January 23, 1918, on freedom of conscience and on the separation of the Church from the state and of the schools from the Church.

The 1918 Decree offered freedom of life and work to the Russian Orthodox Church as to all other Churches and religious communities of the USSR. Freedom of Worship in our country is likewise guaranteed by the fundamental law of the land—the Constitution of the USSR. The Decree and the Constitution define the position and rights of our Church. We respect Soviet legislation on religious cults and zealously see to it that our Church life should proceed within the framework of this legislation. In the same way we consider a strict observance of all local legislation on religious matters unconditionally binding upon workers of our Church abroad.

We are aware of all the difficulties in the working out of the relations between the Russian Orthodox Church and the Soviet state in the post-revolutionary period. We do not disclaim the responsibility of many churchmen who, being closely connected with the ruling classes who were deprived of their privileges in the course of the Great October Socialist Revolution, proved incapable of grasping the epochal significance of the events of October, both for beneficent change within our country and for radical alteration in the course of the historical development of the world.

The socialist revolution in Russia was an inevitable historic phenomenon. It cast down a worn-out exploitative regime and established a new order, genuinely of the people.

Understanding of the significance of the Great October Socialist Revolu-

tion was expressed in the Encyclical of Patriarch Aleksiy and the Holy Synod on the occasion of its 50th anniversary, in which it is said:

"Revolution in all spheres of life led to basic transformations in the life of society. It made the dreams of many generations of people come true. It made the people masters of all the natural riches of the country and of the means of production. It changed the very essence of human relations, having made all our citizens equal to one another and excluded from our society all possibility of enmity between people of different race and nationality, between people of different convictions, faiths and social position.

"When it made public as its first legislative act the Decree on Peace, the Workers' and Peasants' government defined the future programme of the foreign policy of the Soviet state which, for the last fifty years, has consisted in consistent defence of the peace and security of all peoples.

"Having renewed the very essence of the life of our people, the October Revolution served at the same time as a stimulus to the national liberation movement and we, together with all our countrymen, feel profoundly satisfied that all those undertakings which accord with the ideals of the Gospel should in our day find more and more understanding and support from wide circles of Christians in many countries of the world."

We too are filled with profound respect for those wise churchmen of the post-revolutionary years, and particularly for Patriarch Sergiy, who understood the immense significance of the October Revolution for the transformation of the life of mankind. The normalisation of the relations between the Russian Orthodox Church and the Soviet state was further consolidated during the Primacy of Patriarch Aleksiy. We value this, are on our guard to preserve it and will allow no one to harm these good relations with our state.

The period we are about to survey begins on the eve of the Soviet people's great victory over the German fascist invaders which saved humanity from nazi slavery. This victory was obtained

by our country at a price without precedent in history: millions of men and women killed, thousands of towns and villages destroyed. This victory was achieved thanks to the devoted heroism of our front-line soldiers and of our partisans behind the enemy lines and the selfless toil of the workers behind our own lines, for the most part women and adolescents. Never will this immortal achievement be erased from the grateful memory of our people! Let us remember the selfless labour of our whole people in the years of post-war reconstruction and the swift development of our country over the following years, which has so increased the might and authority of the great Soviet state. All Soviet people, the adherents of our Church among them, united their efforts to accomplish this heroic task.

The Russian Orthodox Church gave its blessing to the heroic defence of our country, even as it gives its blessing to the peaceful labours of our people.

We, the Orthodox Christians of the Soviet Union, are full of profound love for our Socialist Fatherland which, under the leadership of a government truly drawn from the people and by the united efforts of all its citizens, including the adherents of various religions, is steadily progressing in science and technology and working for economic and cultural growth. Moreover, all this is being done for the benefit of every citizen in the Soviet Union! We highly value the self-sacrificing efforts of our country to help peoples who are under the yoke of imperialism and seeking to obtain freedom for their own development and independent existence and which, all over the world, are aimed at encouraging human progress and establishing a just and lasting peace throughout the world.

Blessed and fruitful be all this mighty labour!

A Tribute to Patriarch Aleksiy and the Men about Him

The story of the life and the work of our Church over the last twenty-six years is, first and foremost, the story of His Holiness Patriarch Aleksiy and of the men who shared his labours.

The time has not yet come to give an exhaustive appreciation of the Patriarch Aleksiy's personality and work or of his significance in the history of the Russian Orthodox Church and of Orthodoxy in general, but there can be no doubt about our duty here and now to recall and put on record the exceptional spiritual qualities of our departed first Bishop, qualities which imprinted their seal upon his Patriarchal ministry and could not but be reflected in the whole course of our church life...

First of all we remember his complete absorption in the Church and his clear perception of contemporary problems. His profound understanding of the essence of the Church's mission, his undeviating adherence to Orthodox doctrine and canons, his acute awareness of Orthodox interests and the necessities of the time: these were the basis of Patriarch Aleksiy's work for the well-being of the Church and in the service of peace. His unstinting devotion to the service of Orthodoxy found expression in frequent exhortations to stand firm upon and to preserve the truths of the Christian faith inherited from our fathers, and his aspiration to the unity of all Christianity helped to confirm the ecumenical spirit of our Church.

We feel it incumbent upon us to record that Patriarch Aleksiy had the gift of linking the spiritual traditions of the past of our Church with its contemporary life under new historical conditions. A worthy guardian of the spiritual treasures of our Church, the precious experience of the live love and theological contemplation of the fathers and teachers of the Church, he taught us to love and value these spiritual treasures and traditions and bequeathed to us not only the task of preserving them, but of strengthening and increasing them by our own good Christian life. At the same time, the Patriarch had a deep feeling of patriotism and an awareness of his duty as a citizen. We note that this quality of soul was manifested throughout his life and rang with conviction in all his words and acts as Patriarch of Moscow and All Russia.

Patriarch Aleksiy had one peculiarly

attractive gift—the gracious gift of spiritual peace. The service of the Church which he had accepted as his appointed task gave the greatest possible scope to the exercise of this great inner gift by his ability to introduce the spirit of peace into that environment in which God had called him to work. In his sermons he constantly spoke of the necessity of preserving spiritual peace. Of peace as the greatest spiritual treasure and content of life he wrote in his exhortations and called upon his flock to hold fast to this peace.

Patriarch Aleksiy was possessed of a particular gift for solemn, deeply felt and reverend celebration of Church services. By this he set a worthy example to bishops, clergy and laity. This most important aspect of Church life, the very particular care of Patriarch Aleksiy, was the ornament of his Primacy and the joy of our Church. The Apostolic gift of grace in celebration was passed on through Patriarch Aleksiy to many ministers of our Church. He celebrated 57 episcopal consecrations and many ordinations by laying on of hands of various ranks of the Holy Clergy. Here it would be relevant to quote the words frequently on the lips of the Patriarch himself that, having been consecrated bishop by the Patriarch of Antioch and All the East Grigorios IV he considered himself the spiritual son of the Antiochan Apostolic See, and that this laying on of hands, like the gift of the Apostolate, unites our Holy Churches with indestructible links of grace and brotherhood.

Having paid due tribute of brotherly and filial love to Patriarch Aleksiy, we would now remember with gratitude his devoted and gifted fellow-labourers and helpers who have done so much for the good of Christ's Church. Let us name some of them: [Metropolitan Boris (Vik), Metropolitan Varfolomey (Gorodstov), Metropolitan Veniamin (Fedchenkov), Metropolitan Viktor (Svyatin), Metropolitan Germogen (Kozhin), Metropolitan Grigoriy (Chukov), Metropolitan Elevation (Vorontsov), Metropolitan Ioann (Sokolov), Metropolitan Makariy (Oksiyuk), Metropolitan Manuil (Lemeshevskiy), Metropolitan Nikolay

(Yarushevich), Metropolitan Pitirim (Sviridov), Archbishop Dmitriy (Gradusov), Archbishop Luka (Voyno-Yasenetskiy), Archbishop Makariy (Dayev), Archbishop Nikon (Petin), Archbishop Sergiy (Korolev), Archbishop Filipp (Stavitskiy), Protopresbyter Nikolay Kolchitskiy, Archpriest Grigoriy Razumovsky, Archpriest Konstantin Ruzhitskiy, Archpriest Aleksandr Smirnov and many other bishops, pastors, theologians, professors of the theological academies and workers of our ecclesiastical institutions.

Eternal remembrance to the most Holy Patriarch of Moscow and All Russia Aleksi and to all the bishops, pastors and members of the laity, who have worked zealously for the well-being of our Holy Russian Orthodox Church during the last twenty-six years of Her existence, have now passed on to their heavenly habitations!

The period of Patriarchal rule of which we are speaking is remarkable in many ways. First of all it should be defined as a time when the children of our Church were being gathered together beneath the pall* of the Moscow Patriarch, a time of the ordering of the Russian Orthodox Church's interior life and of the exterior manifestation of the patriotic consciousness of our Church and of active service rendered to our people and to the cause of peace on earth. It was also a time of particularly fruitful communion with our beloved Orthodox Sister Churches, a time of unprecedented ecumenical links with various Christian Churches and religious communities. It was a time of God's perceptible blessing upon the saving labours of our Holy Church, and we give hearty and prayerful thanks to God, the Creator and Provider of all things.

First of all I shall speak at greater length of that trend in the work of our Church which was particularly typical for the period which has just ended and important in its consequences. I have in mind the service of gathering together our dispersed children into the bosom of the Church where alone they will find salvation.

The Orthodox Church is a single spiritual body, has one Head who is Christ and is animated by the one Spirit of God. The Oneness of the Church lays upon us the obligation to endeavour "to keep the unity of the Spirit in the bond of peace" (Eph. 4, 3). Christ the Saviour in the prayer which He as High Priest offered to His Father in Heaven asked for those who believed in Him "that they all may be One" (Jhn 17, 21). In the parable of the lost sheep (Mat. 18, 12-14) He showed his disciples how zealously shepherds should watch over the unity of their flock. For this reason from the beginning one of the constant and most important tasks of the Orthodox episcopate, including the bishops of the Russian Orthodox Church, has been their care for the preservation of Church unity. This problem became particularly imperative and urgent in our Church during the 20's and 30's of the present century. As we know, during this period there arose within the Russian Orthodox Church both at home and abroad several schismatic groups, for instance: "The Living Church" (*Zhivaya Tserkov*); "Renovationism" (*Obnovlenchestvo*); "Selfperfectionism" (*Samosvyatstvo*); "The Karlowitz schism." These schisms were born of the aspirations of certain bishops, priests, and laymen to arbitrary individualism in ecclesiastical life, and the Karlowitz group was also motivated by the desire to place the Church at the service of Russian monarchism. True, the basic mass of Orthodox in this country remained outside the orbit of these inner schisms. However, the predecessors of Patriarch Aleksi had to make great efforts to overcome division and achieve the restoration of Church unity. It is Patriarch Sergiy's great merit before our Church and the whole of Orthodoxy that, by his steady and wise determination, he was able to restrain the Russian flock as a whole from the temptation of division, maintaining it in unity with the canonical hierarchy and establishing the normal course of Church life within the limits of canonic law. This task of unification was continued by Patriarch Aleksi, who accomplished it

* Lit Omophorion

with characteristic tact and firmness of purpose. It was of this he spoke to his whole Russian flock in his first Patriarchal Encyclical: "His Holiness Patriarch Sergiy, now at rest in God, has bequeathed to us a behest to labour selflessly to cleanse the inner courts of the Church from all those dissonances which have lately, thanks to our careless stewardship, appeared in such numbers..." Right at the beginning of Patriarch Aleksiy's ministry the Renovationist schism was finally overcome. The Renovationist bishops and priests, after making public penance, were received back into the Orthodox Church in the same rank as they had held before they broke away into schism.

The Healing of Wartime Divisions

During the war years various schismatic groups arose in occupied territories. This occurred in the Ukraine, in White Russia, in Moldavia. The leadership of the Russian Orthodox Church had to put forth great efforts to overcome the results of the schisms. Particularly hard work was the restoration of a canonic clergy in the break-away parishes.

On the 6th of May 1945 Archbishop Grigoriy of Pskov and Porkhov was requested by Patriarch Aleksiy to accept the penitence of those concerned in the so-called Estonian schism and restored canonic existence to the Estonian Metropolitan area of the Russian Orthodox Church.

The Greco-Catholic (Uniat) Church of the Western Ukraine

In March 1946 in the Cathedral of St. George in Lvov there took place a Church and People's Council of the clergy of the Greco-Catholic (Uniat) Church of the Western regions of the Ukraine, at which it was decided to declare void the Union of Brest-Litovsk of 1596 as having been introduced by force and having remained an essentially alien phenomenon on the ancient Orthodox soil of Galicia. In August 1949 in the Monastery of the Dormition at Mukachev the Greco-Catholics (Uniates) of Transcarpathia were

formally reunited with the Orthodox Church. In this way, our blood brothers and sisters of the Western Ukrainian and Transcarpathian lands united within the sheltering walls of the Church of their forefathers. The memory of the Church gratefully preserves the names of many initiators and organisers of this reunion, men of ardent heart and glowing faith, and first among them the name of that wise churchman, Protopresbyter Doctor Gavriil Kostelnik, who laid down his life for the restoration of the faith of his fathers amongst his own people.

Schisms and Divisions Among the Diaspora

Turning to our connections with Church schisms and divisions abroad, I shall not speak of the so-called "Autocephalous Ukrainian Orthodox Church abroad" and certain other Church groups with which we have not sufficient points of contact.

The "Karlowitz Schism"

First: about the "Karlowitz synod" and their followers. On the 10th of August, 1945, continuing the efforts made by Patriarch Tikhon and Patriarch Sergiy to heal the Karlovitz schism, known as the "Russian Orthodox Church Abroad," Patriarch Aleksiy called upon their episcopate and clergy to return to the Orthodox Church, for "to break the unity and plenitude of the Church is no less an evil than to create a heresy." In answer to this call the hearts of many bishops, priests, and laity of the Karlowitz orientation, heavy with the knowledge of their estrangement from the sources of Orthodox Church life, were moved, and they returned to their Mother, the Russian Patriarchal Church. On the 31st of August, Metropolitan Seraphim (Lukyanov) of Paris together with his parishes in Western Europe were accepted into prayerful canonic communion. On the 26th of October in Harbin, the bishops, priests and laity of the Far-Eastern Karlowitz dioceses led by Metropolitan Meletiy (Zaborovskiy) of Harbin and Manchuria were reunited to the Mother Church. Archbishop Vik-

tor (Svyatin) together with the Russian Spiritual Mission in China of which he was the head, also accepted reunion. Karlowitz parishes in the territories of Yugoslavia, Bulgaria and several other countries returned to the Mother Church. In 1948, the Russian Orthodox Mission in Jerusalem, illegally administered by the "Karlowitz Synod" since 1920, recommenced its activities. However, the Karlowitz schism continues to this day to hold a large number of believing people in a state of schism. The leaders of the Karlowitz group, Metropolitan Anastasiy (Gribanovskiy) and after his death Metropolitan Filaret (Voznesenskiy), together with others of like mind, continue to sow seeds of hatred for our Soviet Motherland among their flock, in connection with which they enjoy the comprehensive backing of influential circles beyond the ocean interested in spreading anti-Soviet propaganda. This cult of hatred is extended by the Karlowitz leaders to apply equally to the Russian Orthodox Church, as to all Local Orthodox Churches in so far as they are in prayerful canonic communion with the Moscow Patriarchate. Raising the monarchist principle in the full sense of the word to the dignity of a dogma, the Karlowitz schismatics have distorted the Orthodox teaching on the Church. This puts them in the position of a sect and may be defined as being in a state of heresy (Vasiliiy the Great. Rules I).

Patriarch Aleksiy has more than once addressed the leaders of this schism with an invitation to return to communion with the One Holy Conciliar* and Apostolic Church.

At the same time the obduracy of the Karlowitz leaders' schismatic views and their bitterness against the Church have called forth corresponding canonic sanctions against them on our part. It is a known fact that, in 1928, the Karlowitz bishops and clergy were warned by the deputy of the Patriarchal Locum Tenens Metropolitan Sergiy of Nizhgorod that their case would be referred to a conciliar court. We consider that the time has come to carry out this warning in order to put a

clear limit on the divisions and temptations which these pseudo-zealots of Orthodoxy are attempting to spread.

The West-European Metropolitan Area

Now about the West-European area headed by Metropolitan Evlogiy (Georgievsky) which, in 1931, broke away from unity with the Russian Orthodox Church and put itself uncanonically under the direction of the Patriarch of Constantinople. On August 29, 1945, in Paris, Metropolitan Evlogiy and the bishops, clergy and laity under his care together with his parishes in Western Europe and North Africa were reunited to the Russian Orthodox Church. The Holy Synod of the Russian Orthodox Church named Metropolitan Evlogiy the Patriarch's Exarch for the West European Exarchate. To our sorrow, after Metropolitan Evlogiy's death on August 8, 1946, a trend in favour of a new separation from the Mother Church began and became dominant among his fellow-churchmen which, to our great bitterness, found support at the Patriarchal See of Constantinople. The West European Orthodox Russian Exarchate was taken back under the jurisdiction of Constantinople. It seemed as though the newly-healed schism had again received support and encouragement. This situation continued until 1965. Then, taking into consideration the determined representations of the Russian Orthodox Church as to how harmful to inter-Orthodox relations was the Constantinople Patriarchate's retention under its own jurisdiction of the "West-European Orthodox Russian Exarchate," His Holiness Patriarch Athenagorus and His Holy Synod adopted a resolution abolishing this Exarchate and renouncing their jurisdiction over the parishes belonging to it. We welcomed this step, for it was conducive to the normalisation of the canonic position of the "Exarchate's" parishes. However, persisting in an inconsistent policy by no means conducive to the consolidation of Orthodox unity, the Holy Synod of the Constantinople Patriarchate at a meeting of January 22, 1971, again adopted a resolution declaring the Russian Archi-Episcopate of

* Conciliar — *Sobornaya*, see note on p. 26

Western Europe to be under their jurisdiction, declaring it to be now "multi-national." Be that as it may, this latest step has but served to complicate the canonic normalisation of the Orthodox diaspora.

Daughter Church of America

Our relations with the Russian Orthodox Greco-Catholic Church of North America, the so-called Metropolitan area, have developed differently. Founded in 1793, our Church area in America fulfilled its mission and continued to develop within the canonic framework until the 20's of this century, which marked the beginning of the disorder in its ranks. The last rightly appointed head of this area, Archbishop Platon (Rozhdestvensky), broke off the canonic connection with his Ecclesiastical Superiors of the Moscow Patriarchate. This was the beginning of the schism. In the course of the decades which followed, first the Locum Tenens of the Moscow Patriarchal See Metropolitan Sergiy, then Patriarch Aleksiy took measures to put an end to this division and to restore the unity of the Church. Finally, not long ago, relations were again resumed between the Mother Church in Russia and her American Daughter which finally led to the restoration of prayerful canonic communion between them. This came about in April 1970. According to the desire of the Russian Orthodox Greco-Catholic Church in America and taking into account the fact that She stood possessed of the necessary canonic conditions, our Holy Mother Church granted her American Daughter autocephaly in the same month.

Daughter Church of Japan

The restoration of canonic relations between the Russian Orthodox Church and the Metropolitan area of America is connected with another successful effort towards achieving the unity of our Church. I mean the return from schism of the Japanese Orthodox Church. I should say at once that this schism was the result of external pressure on this Church in 1946 by the American occupational administration. However, notwithstanding this, the Metropolitan district has retained its juris-

diction over this youngest of Local Orthodox Churches. Thus, at the same time as canonic relations were restored between the Metropolitan area and the Moscow Patriarchate, the problem of the normalisation of relations between the Mother Church and Her Daughter the Japanese Church was also resolved.

The Administrative Structure and Government of the Church

For purposes of administration the Russian Orthodox Church is divided into exarchates, dioceses, vicariates, deaneries and parishes. At the present time we have 4 exarchates, 76 dioceses, 11 vicariates.

The dioceses and vicariates on the territory of the Ukrainian Soviet Socialist Republic belong to the Ukrainian exarchate of the Moscow Patriarchate. Foreign dioceses and vicariates are united under three Patriarchal Exarchates: in Western Europe, in Central Europe, in Central and South America.

The Episcopate of the Church today consists of 73 hierarchs: 8 metropolitans, 30 archbishops, 35 bishops.

Any list of the dioceses of the Russian Orthodox Church provides ample evidence of the width of territory inhabited by Her children and of its multi-national structure.

The Russian Orthodox Church is governed by the Patriarch of Moscow and All Russia and by the Holy Synod.

Until 1961, the Holy Synod consisted of six members besides the Chairman—the Patriarch, of whom three were permanent: the Metropolitans of Kiev, Leningrad and Krutitsy.

The Bishops' Council of 1961 passed a resolution to increase the number of permanent members of the Synod. The Bishops appointed by a resolution of the same Council were the Chancellor of the Moscow Patriarchate and the Chairman of the Department of External Church Relations.

All problems concerned with the life of the Russian Orthodox Church requiring Synodal consideration and settlement have been discussed over the period now ended at regularly convened sessions of the Holy Synod, the ensuing adjudications being then communicated

without delay to the diocesan bishops. The decisions of the Patriarch and the Holy Synod are implemented through the agency of the chancellery of the Moscow Patriarchate, which is at present headed by the most reverend Metropolitan Aleksiy of Tallinn and Estonia.

In the period under review there have been cases when the Holy Synod has been assembled on a wider basis, either because of the peculiar importance of the problems under discussion or because it was necessary to obtain

the participation of bishops directly involved in such problems.

In exceptionally important cases which required the judgement of the whole episcopate of the Church the bishops were duly consulted and the Supreme Church Authority acted in accordance with the results of such consultation. This was done in cases where the granting of Autocephaly to various branches of the Russian Orthodox Church was the subject under discussion.

(to be continued)

A Momentous Event in the Life of the Russian Orthodox Church



A momentous event occurred in the life of the Russian Orthodox Church in this present year of 1971. From 30 May to 2 June a Local Council was convened at the Trinity-St. Sergius Lavra for the purpose of electing a new Patriarch of Moscow and All Russia to the throne left vacant by the death of Patriarch Aleksiy. The work begun by the Council culminated in an event of equal historical importance—the enthronement of the newly-elected Patriarch on June 3.

A Year under the Guidance of a Locum Tenens

It would be impossible to overestimate the significance of the Patriarch for the Orthodox Church.

In his first message to his Russian flock in February, 1945, His Holiness Aleksiy, the late Patriarch of Moscow and All Russia, said:

"The Patriarch is the living and vital image of Christ, who in word and deed bears witness to the Truth.

"It is his task to cherish in righteousness and holiness those whom God has entrusted to him.

"It is his purpose to save the souls of those in his care.

"It is his ascetic feat to live in Christ and be crucified for the world.

"It is his duty to preserve unaltered and inviolate the teachings of the Church, its sacred canons and traditions; to protect the Church from schisms and splittings; to implant ideals of the good life among his flock; to save some 'with fear,' and, according to the Apostle, 'to expose' and 'to forbid' others 'that all might be saved'.

"Christ's great promise: '... upon this rock I will build my church; and the gates of hell shall not prevail against it' (Matt. 16: 18) refers to the One Holy Universal and Apostolic Church. The Local Church, in the words of an early ecclesiastical writer: 'Is sometimes raised to

Heaven, sometimes cast down into the abyss, sometimes governed with the strength of Christ, sometimes shaken by fear, sometimes covered over by the waves of passion, sometimes borne on by the oars of faith..."

"The task of keeping the Church from backsliding, of elevating its spirit to the heights and of never allowing the flames of this spirit to die out—devolves upon the Patriarch and demands that he be ever on the alert: 'that neither day nor night seeth seep with his eyes' (Eccl. 8, 16) sacrificing to God all his strength and abilities, all his labours and rest, his comfort and grief, his life itself; and the ordeal which he has taken upon himself must be endured to the end, 'needful to himself and to all his flock,' for the sake of the Church of the Lord God, 'which Christ purchased by his own blood.' " (J.M.P., 1945, No.2)

These words give full expression to the conception held by the Apostles and Holy Fathers of the Church's First Bishop, the office of Patriarch. From earliest times they bestowed upon him, the living image of Christ, the honour and rights of the Head of the Church. The great significance accorded the Primate, in whom was vested the Highest Ecclesiastical Power, derived from his enormous responsibilities as foremost pastor and foremost intercessor with God for his flock.

On the death of a Patriarch the main task facing the leaders of the priesthood is the election of his successor. The canons of the Holy Orthodox Church specify (III Ecumenical Encyclical, IV Ecumenical 25, Carth. 89) that the Church should not long "remain a widow or the Saviour's flock without a Leader".

His Holiness Patriarch Aleksiy of Moscow and All Russia died on 17 April, 1970. In accordance with the "Regulations for Administering the Russian Orthodox Church" the senior member of the Holy Synod, who in the present instance happened to be Metropolitan Pimen of Krutitsy

and Kolomna, became Locum Tenens. At a sitting on 15 May, 1970, the Holy Synod called upon "the Bishops, the clergy and all true children of the Russian Orthodox Church to offer up prayers in the churches of the Patriarchate for His Holiness the Late Patriarch Aleksey for a year from the day of his death". Such a measure indicated the enormous historical significance attributed to the saintly works of this outstanding Patriarch of the Russian Orthodox Church.

At an enlarged session of the Holy Synod on 25 June, 1970, the announcement was made that "a Local Council of the Russian Orthodox Church was to be convened from 30 May to 2 June 1971 for the purpose of electing a successor to the throne of the Moscow Patriarchate". At this same session a Commission of the Holy Synod was appointed to make preparations for the Council. The Preparatory Commission consisted of five Metropolitans (including the Patriarchal Locum Tenens, and all the permanent members of the Holy Synod), seven Archbishops, five Bishops, two Archpriests and three laymen. The tasks of the Commission were to "determine who was to represent the clergy and laity at the Council, work out rules of procedure, and collect all the data and Documents required by the Council" (J.M.P., 1970, No. 7).

Information as to the progress of the work of the Preparatory Commission was regularly published in the Journal of the Moscow Patriarchate. At its sitting on 10 November, 1970, the Commission divided itself into four Working Groups whose separate tasks were: 1) to collect data and to draft plans for the Council; 2) to arrange for the organisation and procedure of its sessions; 3) to take care of practical business and management; 4) to arrange for the reception of Council foreign guests. It was recommended that the Working Groups make fullest use of the experience gained from arranging the last Local Council of 1945. A decision was adopted that the main address was to be delivered by Metropolitan Pimen, Patriarchal Locum Tenens, with other addresses by permanent members of the Holy Synod: Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Aleksey of Tallinn and Estonia (J.M.P. 1970, No 12). At the session of the Commission held on 28 December 1970 it was resolved "...to convene the Local Council of the Russian Orthodox Church from 30 May to 2 June, 1971, in the Trinity-St. Sergius Lavra". This same session decided to invite hierarchs of Local Orthodox Churches and the heads and representatives of non-Orthodox Churches and Christian organizations abroad as honoured guests of the Russian Orthodox Church (J.M.P. 1971, No. 2). On 10 February, 1971, a regular session of the Commission found it expedient to appoint three Assistant Chairmen owing to the great amount of work to be done; it also came to an agreement as to the order of rank to be observed at the enthronement of the newly elected Patriarch of Moscow and All Russia, and at the prayer service to be held before the opening of the Council (J.M.P. 1971, No. 3). At one of its last meetings (24 March, 1971) the Commission heard reports by the Chairmen of the four Working Groups and drew up a number of

resolutions concerning the coming solemnities (J.M.P. 1971, No. 4).

Behind these dry official statements could be glimpsed the intense daily effort being expended, demanding selfless labour from the Commission members.

Meetings of clergy and laity called by the diocesan bishops, blessed by them and presided over by them, were held in all the dioceses for the purpose of discussing candidates for the post of Patriarch and for electing members of the Local Council from the dioceses.

Long before the Council, letters came pouring in to the Moscow Patriarchate from bishops and groups of clergy and laity as well as from private individuals expressing approval of the activities of the Russian Orthodox Church and the Synod; these letters also spoke of the general desire for the Most Reverend Pimen, Patriarchal Locum Tenens, Metropolitan of Krutitsy and Kolomna, as the next Patriarch.

With the passing of time, the approach of the great day of the convening of the Council made itself felt more and more. This was signified by accelerated activities in the synodal departments of the Moscow Patriarchate, the Moscow Theological Academy and Seminary, and the Trinity-St. Sergius Lavra; the words "Local Council", "data", "Preparatory Commission", "documents", were heard on every hand. People to assist in preparations and to attend on guests and members of the Council were recruited from among employees of all departments of the Moscow Patriarchate, the brothers of the Trinity-St. Sergius Lavra, the students of the Moscow Academy and Seminary, as well as of the Leningrad Academy and Seminary and the Odessa Seminary. The Lavra and Academy, headed by Bishop Filaret of Dmitrov, assumed a large share of the burden of work. In view of the coming solemnities, examinations in the Moscow Academy and Seminary were held earlier than usual.

A choir specially organized for the occasion, directed by Abbot Matley (Mormylia) and composed of students of the Moscow Academy and Seminary and brothers of the Lavra, increased and intensified its rehearsals, as did choirs from Moscow and Leningrad churches. Tasks were assigned to and immediately undertaken by everyone directly connected with the Church; not a single student, not a single resident of the Lavra except those too old or ill to work, was left out of the common effort.

Another choir formed of the best singers of Moscow churches under the leadership of N. V. Matveyev, conductor of the choir of the Moscow Church of the Transfiguration, rehearsed regularly twice a week, the rehearsals often ending after midnight. They prepared a special programme for members and guests of the Council.

A Press Centre to cover the work of the Council was set up by the Moscow Patriarchate under Bishop Pitirim of Volokolamsk.

Reporters from the two major Soviet news agencies, TASS and APN, were present at the meetings of the Council, as were representatives of Soviet cinema and television.

Foreign press, film, radio and television agencies evinced a lively interest in the Council of the Russian Orthodox Church.

The efficient work of the Press Centre made it possible for Soviet and foreign correspondents to be constantly informed of Council proceedings. Daily Press Bulletins were issued. At the Press Centre participants in the work of the Council could order photographs. During morning sessions couriers were despatched to the Moscow Patriarchate's Department of External Church Relations with fresh Press Bulletins and photographs to be distributed to foreign correspondents.

The Preliminary Episcopal Consultation Held at the Novodevichiy Monastery in Moscow

On 28 May, 1971, a Consultation of all Bishops of the Russian Orthodox Church (all of them members of the coming Local Council) was held in the Cathedral of the Dormition in the Novodevichiy Monastery.

The Novodevichiy Monastery is used to crowds. The Cathedral of the Dormition is one of the largest churches in Moscow, yet on important church festivals it cannot accommodate the number of worshippers who would like to gather there. Now, for the first time in the four hundred and fifty years of its history, the Novodevichiy Monastery was visited by the entire hierarchy of the Russian Orthodox Church.

The purpose of the Consultation was to summarize the work of the Preparatory Commission, to decide questions pertaining to the procedure and organization of the Council, and to discuss matters that hitherto had been treated only in written communications.

According to ecclesiastical law an Episcopal Consultation is empowered to decide many questions concerning the life of the Church. A distinctive feature of this consultation was its informality; the bishops were to speak without limitation of time or subject matter, exchanging opinions on all the questions that would be raised at the Local Council in a free, brotherly manner.

Not long before this "small" council, a meeting of the clergy and laity of the Moscow diocese was held within these same walls to consider nominees for the office of Patriarch of Moscow and All Russia and to elect members of the Local Council from the Moscow diocese. The work of this meeting was carried on in a spirit of harmony and agreement.

As four o'clock of the afternoon approached, the bishops began arriving at the Cathedral of the Dormition in the Novodevichiy Monastery, where they were received by the clergy of the cathedral. They kissed the icons of our Lady particularly revered in this cathedral: The Tikhvin, Smolensk and Vladimir icons.

At exactly four o'clock the Locum Tenens Metropolitan Pimen arrived and a brief prayer service was held. When this was over the Locum Tenens spoke a few words of greeting to the bishops and made the opening address.

Opening Address

Most Reverend Bishops:

We have gathered here on the eve of the convening of the Local Council of the Russian Orthodox Church to discuss among ourselves

certain important problems connected with the holding of this Council.

By a decision of the Holy Synod some twelve months ago a Preparatory Commission was set up consisting of members of the Holy Synod, and a number of other distinguished bishops, clergymen and laymen of our Church. This Commission was divided into four Working Groups whose tasks were: 1) to collect data and to draft plans for the Council; 2) to arrange for the organization and procedure of its sessions; 3) to take care of practical business and management and 4) to arrange for the reception of Council guests.

These Working Groups covered all aspects of preparation for the Council. Their drafts were discussed and approved at plenary sessions of the Commission.

The Preparatory Commission was guided in its work by the experience acquired from the organization of the Council of 1945, to which the late Patriarch Aleksiy, whose memory is so deeply revered by all of us, contributed unsparingly of his time, experience and wisdom. As we all know, that assembly, which was attended by the Heads and representatives of a number of Orthodox Autocephalous Churches, demonstrated the unity and oneness of mind of the members of the Council. I personally found the Council of 1945 a source of deep spiritual inspiration and blessing. The beneficent results of the Council of 1945 are attested by the rich old age to which His Holiness Aleksiy lived and the twenty-five years of his supervision of the Church, a term of office unprecedented in the history of the Patriarchate.

The Council of 1945 was a model not only because of the harmonious spirit in which it was held, as shown in the unanimous election of the Patriarch and the unanimous adoption of resolutions, but also for the high patriotism displayed by all of its members, as expressed in their addresses to members of our own Church and to the whole of Christendom.

It was for these reasons our Preparatory Commission made use of the experience gained from the holding of the previous Local Council.

On 18 June, 1961, an Episcopal Council was held in the Trinity-St. Sergius Lavra. His Holiness Patriarch Aleksiy took an active part in preparing for and holding this Council; indeed it was under his direct supervision that many of its activities were charted. As is well known, this assembly considered and acted upon the following propositions:

1. The increasing of the permanent membership of the Holy Synod.

2. The joining of the World Council of Churches by the Russian Orthodox Church.

3. The participation of the Russian Orthodox Church in the all-Christian Peace Congress held in Prague from 13 to 18 June, 1961.

4. The changing of the "Regulations for Administering the Russian Orthodox Church" relating to Section IV: "Of Parishes".

It became necessary to make changes in this section to bring it into conformity with state laws concerning religious cults; the government had called the attention of the Patriarch to many instances of the violation of Soviet law which could only be stopped by restoring the rights of the executive organs of church parishes.

The decisions made by the Episcopal Council have been being implemented for the past ten years and have proved thoroughly workable.

In the course of preparations for the Local Council of 1971 many bishops wrote to the Preparatory Commission expressing their support of the decisions passed by the Episcopal Council of 1961, and similar support was vouchsafed by diocesan meetings of clergy and laity held to elect members of the Local Council. We likewise received many well-argued letters in favour of the decisions from our clergy. In all such letters, the writers expressed the desire to see the Local Council confirm the decisions of the Episcopal Council of 1961. There were, to be sure, separate voices raised in support of the situation in the parishes before 1961. This, however, lacks all foundation in reality since it would be opposed to prevailing state laws and would not therefore serve the interests of the Church.

During the pre-Council year the Preparatory Commission and its leaders often met for consultations with diocesan bishops from whom they received much good counsel and guidance. Whenever they met together the chief subject of conversation was the working out of unanimous views on the resolutions to be proposed at the Council, for this was a matter of grave importance for the welfare of the Church.

All who were concerned to achieve this end were convinced that the Local Council summoned to elect the new Patriarch must take this occasion to demonstrate to the Christian world in general and to the Orthodox Church in particular the spiritual unity of all members of the Russian Orthodox Church in fulfilling the will of Church and Spirit: "For it seemed good to the Holy Ghost, and to us..."

According to regulations, the Local Council is presided over by the Locum Tenens, but with the Council of 1945 as precedent I should ask that an Assistant Chairman be elected to assist in presiding at the meetings, and I should also ask that the meeting accept the candidacy to this post of the Most Reverend Metropolitan Nikodim of Leningrad and Novgorod.

Within the framework of the Council organization a Secretariat and two Commissions, Credentials and Drafting, are to be set up.

I further ask you to confirm the following candidates to the following posts:

Chairman of the Council Secretariat: Metropolitan Aleksiy of Tallinn and Estonia;

Chairman of the Drafting Commission: Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine;

Chairman of the Credentials Commission: Metropolitan Antony of Surozh, Exarch of Western Europe.

After hearing the report of the work accomplished by the Preparatory Commission I can say that all its members laboured assiduously in preparing the material to be presented to the Council. Allow me to express sincere gratitude first of all to the leaders of the four Working Groups, then to all members of the Commission and to hope that their efforts will not be relaxed until the Local Council has completed its task.

In conclusion let me urgently appeal to all the bishops of our Holy Church here present

to preserve unanimity in deciding the questions that are to be raised at the Council and to display proper discipline and the ecclesiastical obedience we expect from all members of the Council and which we hope to demonstrate to the honoured guests who have come at our invitation. I cannot doubt but that the session of the Local Council will proceed in complete harmony, testifying to our unity and our love for Christ's Holy Church, whose servitors we are, and also testifying to our loyalty to our country, citizens and patriots of which we also are.

With these words allow me to declare the Episcopal Consultation open and to give the floor to the next speaker, Metropolitan Nikodim, who, after making his report, will assume the chairmanship of the meeting.

Metropolitan Nikodim's Address to the Preliminary Episcopal Consultation

Your Eminence, Locum Tenens of the Patriarchal Throne of Moscow:

Most Reverend and Right Reverend Brother Bishops:

In accordance with the decision of the Preparatory Commission, we have gathered here to listen to a report of their work, to discuss it and to confirm their decisions. As a member of this Commission I am in a position to bear witness to the selfless labour of the organization as a whole and of each of its members, and also to the serious guidance of its activities rendered by its Chairman, the Locum Tenens, Metropolitan Pimen of Krutitsy and Kolonna. The Commission made a careful study of the innumerable questions connected with the convoking and holding of the Local Council of our Holy Russian Orthodox Church. The four Working Groups drew up draft copies of official statements to be issued by the Council, decided on the agenda of each day, provided for the Council's procedure and organization and for the reception of guests, and handled all the matters of practical management arising from such a huge assembly. Lists of the order to be observed in the celebration of divine services were drawn up. Innumerable other details facilitating the successful carrying out of the tasks and programme confronting us were worked out by the Commission, as a result of which the Local Council of 1971 is assured a place in the annals of our Church consonant with the dignity of the occasion.

It is only natural that the bishops, clergy and laity representing the plenitude of the Russian Orthodox Church should take advantage of this moment to survey the period that has passed in the life of the Church since the last Local Council held in Moscow in the Cathedral of Christ's Resurrection from 31 January to 2 February 1945. This period will be treated in Metropolitan Pimen's report on the life and activities of the Russian Orthodox Church from 1945 to 1971, in which he will also speak of the relations of our Church with other Orthodox Churches; in Metropolitan Aleksiy's report on the activities of the Russian Orthodox Church in defense of peace; and in my report on the

relations between our Church and non-Orthodox Christian Churches and confessions. The two last reports will illustrate and elaborate the first and main report.

When the life of the Russian Orthodox Church is unfolded before us and other members of the Local Council in all its fullness we shall be in a position to perceive its salient features, to appraise them and give our opinion of their true significance.

The Episcopal Council of 18 July 1961 held in the Trinity-St. Sergius Lavra and presided over by the late Patriarch Aleksiy holds an important place in the history of the Russian Orthodox Church of that period first of all as being a general gathering of all the bishops of our Church, and secondly as a gathering that, in addition to deciding important questions of administration, gave a great impetus to the Moscow Patriarchate's ecumenical activities. Canonically, the Episcopal Council of the Local Church has the right and the competence to consider and decide all questions of ecclesiastical life. It is only natural that the Church should rejoice in the holding of Local Councils such as the present one, at which not only bishops but clergy and laity are represented. Nevertheless the clergy and laity have only advisory powers at the Council; power of decision lies only with the bishops. At the Local Council of the Russian Orthodox Church held in 1917-1918 the bishops had the right to veto any measure passed by all the members of the Council. The same was true of the Local Council of 1945.

Accordingly, the Episcopal Council of 1961 was a canonically competent body whose decisions were binding on our Local Russian Orthodox Church. We are all familiar with the questions considered by that Council; indeed, many of us participated in it. I wish here to dwell on one of the decisions made at that time which to this day is a subject of hot discussion in church circles. It is the decision to introduce changes into Section IV, "On Parishes", of the "Regulations for the Administration of the Russian Orthodox Church". In his address opening the Episcopal Council in 1961, Patriarch Aleksiy drew the bishops' attention to the necessity of taking measures to regulate the activities of the parishes, which in many dioceses were giving rise to "endless complaints". He had in mind parish priests' management of the economic and financial affairs of their parishes, which sometimes led to violations of Soviet legislation dealing with financial and economic aspects of religious communities. Attention was drawn to this fact by the Council of Ministers of the USSR. By government decree, all responsibility for taking care of churches and church property at the disposal of religious communities is entrusted to members of a certified organization called "The Twenty". It is from among the members of this "twenty", that executive bodies are elected to manage the economic and financial affairs of the community. Since it is to the faithful among the citizen-laity that churches and their property are entrusted and not to representatives of the hierarchy or clergy, a competent reading of the decree by the Council of Religious Affairs under the Council of Ministers of the USSR has laid

down that pastors devoted to the spiritual welfare of their flock cannot be members of "The Twenty" or supervise the economic and financial affairs of the community.

On 18 July, 1961, the Episcopal Council of the Russian Orthodox Church passed a decree defining the duties of parish clergy and executive bodies. Parish priests were adjured to devote all their energies to the spiritual life of the parish and the administration of sacraments; they were relieved of all participation in the economic and financial life of the parish.

It goes without saying that nothing in the structure or organization of the Church can stand in opposition to the laws of our country, and anything that tends to complicate or damage the relations between Church and State must be done away with, for the Church must never forget the effort exerted by His Holiness Patriarch Sergiy to make these relations normal; nor must we forget what the situation was before. Surely we, who answer to the Supreme Pastor Jesus Christ our Lord and to His Church for the peaceful flow and development of ecclesiastical life, can appreciate this and know that there can be no place for useless quarrelling on this subject.

Ten years of the application of this decree as adopted by the Episcopal Council in 1961 has proved the validity of Patriarch Aleksiy's assertion made in a speech to the Council: "A wise priest, one who devoutly conducts holy services and who, above all, lives an impeccable life, is always able to preserve his authority among his parishioners. They will respect his opinion and he will enjoy the relief of being exempt from responsibilities of practical management, so that he can give himself wholly to the spiritual guidance of his flock".

My Most Reverend and Right Reverend Brothers, I assume that the question of amending Section IV of the "Regulations" so as to bring in into harmony with state law requires no further discussion. Having in mind the welfare of our Church, the spirit of peace reigning within the Church born of our oneness of mind, the importance of assuring the smooth sailing of the ship of our Church, we are bound to confirm the decision made by the Episcopal Council in 1961.

The basic task confronting the Local Council of the Russian Orthodox Church is to elect a new Primate and Patriarch of Moscow and All Russia to the throne that has been vacant now for over a year. The Preparatory Commission has studied this task. First of all, let me state that the Russian Orthodox Church has not worked out in practice any fixed laws or traditions governing the election of the Patriarch. Each separate time the Local Council has determined how this was to be done. The unique and singular manner in which the Moscow Patriarch was elected and enthroned by the Local Council of 1917 cannot in any way be binding on us, for that Council was concerned not only with electing the Primate of our Church but also with re-establishing the very institution of Patriarchal leadership. Under those circumstances the process of electing and enthroning the Patriarch assumed an exceptional character.

Most Reverend brother Bishops, the purpose

of our present meeting is to consider the proposals made by the Preparatory Commission, among them the proposal of how the election procedure is to be carried out. We will also consider whom we wish to nominate as successor to the late Patriarch.

The Preparatory Commission has recommended that only one candidate should be nominated. The adoption of this recommendation will express our fraternal agreement on a matter of utmost importance to the Russian Orthodox Church, especially since there cannot be any great difference of opinion in this matter.

The Preparatory Commission further recommends conducting the election by open vote, as was done at the Local Council in 1945. If we are unanimous in naming our nominee, why should we not make solemn proclamation of our unanimity not only to one another but to the entire Local Council and even to the Christian world, representatives of which will be present at the Council as our honoured guests? If we act openly in matters concerning our Church alone, we can act just as openly in important ecumenical matters. As for those who would criticise such methods on our part, we all know that if the desire is there, the means for criticizing anything at all can always be found.

I have already said that we have a nominee for the Patriarchal throne in mind, and that many of those present have already named him both in writing and by word of mouth. I myself, together with Metropolitan Filaret of Kiev and Metropolitan Aleksiy of Tallinn wrote to the Preparatory Commission stating our opinion of his nomination. The man in question is the Most Reverend Metropolitan Pimen of Krutitsy and Kolomna. I think there is no need to describe in detail the life and work of Metropolitan Pimen, whom all of us know so well. I will only say that, from earliest youth, Metropolitan Pimen has dedicated his life to the service of the Church of Christ. At the age of seventeen he took the vows of a monk at the Paraclete Hermitage near the Trinity-St. Sergius Lavra. For more than forty years he has devoted himself to the priestly office in various ecclesiastical ranks. Metropolitan Pimen was one of Patriarch Aleksiy's chief assistants throughout the last ten years of his life.

It is common knowledge that Patriarch Aleksiy had the highest opinion of Metropolitan Pimen's abilities. The latter was particularly well known in Moscow Orthodox circles for he was born near Moscow and spent long years of service in the capital. I know it is the wish of most of the Moscow clergy that Metropolitan Pimen be their immediate superior, and this, of course, is bound up with his being elected Patriarch. For over a year Metropolitan Pimen has been the Locum Tenens of the Moscow Patriarchate and, accordingly, Chairman of the Holy Synod. I do not doubt but that I am expressing the opinion of my colleagues when I say that Metropolitan Pimen has successfully fulfilled the many and varied duties devolving upon him in that capacity. The Holy Synod of the Russian Orthodox Church under the leadership of Metropolitan Pimen as Locum Tenens worked in a calm and efficient way con-

ducive to serious study and well-considered decisions. I am convinced that Metropolitan Pimen will worthily carry on the work of the Patriarchs, all of whom were distinguished for their great patriotism and unflinching devotion to Holy Orthodoxy.

I hope that this Episcopal Council will confirm the decree passed by the Episcopal Council of 1961 and also the recommendations of the Preparatory Commission, and pass their resolutions on to the Local Council for them to act upon in their turn.

I should like to hope that on the appointed day (20 May according to the Church calendar; 2 June according to the civil calendar) when Orthodox Moscow and our Holy Church will celebrate the acquisition of the relics of St. Aleksiy, the Russian miracle-worker, we members of the Local Council of the Russian Orthodox Church will demonstrate our love and oneness of mind by unanimously naming the Most Reverend Metropolitan Pimen of Krutitsy and Kolomna our chosen successor to the vacant throne of the Patriarchs of Moscow and All Russia.

Of great significance for the welfare of our Holy Russian Church are these gatherings of Bishops and pastors of Christ's fold for the purpose of discussing pressing matters concerning the life of the Church in a spirit of harmony resulting in unity of action. May, as the Holy Apostle has said, "the God of patience and consolation grant you to be likened one toward another according to Christ Jesus" (Rom. 15; 5).

Metropolitan Nikodim also made an announcement concerning the removal of the anathema from the rites of the old Believers and from those who practise them.

After this various members of the hierarchy took the floor. All of them spoke in favour of a single nominee—"And not because there is no other to nominate, but because there is no other we *wish* to nominate", said they. Accordingly, the Most Reverend Metropolitan Pimen of Krutitsy and Kolomna, Patriarchal Locum Tenens, was unanimously nominated. The hierarchy likewise agreed on the question of how the voting was to be conducted, giving their preference to open voting, the method predominating throughout the history of the Russian Orthodox Church in electing Her Patriarch. The Episcopal Council then proceeded to the election of an Assistant Chairman of the Local Council and of a Secretariat, and Drafting and Credentials Committees. All of the speeches laid stress on the importance of unity of mind and action.

On the Eve of the Local Council

At the Episcopal Council in the Novodevichiy Monastery Metropolitan Nikodim announced that some of the foreign guests invited to the Local Council had already arrived, others were on their way. They were met at the aerodromes and railway stations by members of the hierarchy as well as by priests from the churches of Moscow and its suburbs. On their arrival in Moscow they were taken to their hotels, after which they visited the leaders of the Moscow Patriarchate.

On the days preceding the opening of the

Council, foreign guests visited many Moscow churches. They were cordially and joyously received by the parish clergy and congregations. Among the churches they visited were Trinity Church on the Lenin Hills, the Church of the Robe, and the Church of the Transfiguration on Great Ordynka Street; they also went to the tombs of Patriarch Tikhon (in the lesser Donskoy Cathedral of the Donskoy Monastery in Moscow) and Sergius (in the Patriarchal Cathedral of the Epiphany in Moscow).

The visitors were shown the Kremlin churches, the Tretyakov Gallery, the Andrey Rublyev Museum, the Pushkin Museum of Fine Arts, the Dostoyevsky Museum, and many other places of interest. At their request they were taken on sight-seeing trips in Moscow and its environs, visiting museums and state parks in Kolomenskoye, Kuskovo, Ostankino and Arkhangelskoye.

At the conclusion of the Episcopal Consultation the Bishops went on to the Trinity-St. Sergius Lavra, where they were met by clergy and laymen who were members of the Local Council.

The animation attending a great Church festival was felt at the very entrance to the Lavra on the eve of the Council opening. Rarely had such a crowd of people gathered there. Yet the usual daily regime of services remained unaltered throughout the sessions of the Local Council. Pilgrims to the Lavra were used to seeing bishops and clergymen within its walls and now they recognised many pastors and gave them warm greetings. But it was an extraordinary event and one deserving a special place in the annals of the Russian Church to witness the gathering of all Her bishops in one place at one time.

As soon as the members of the Local Council arrived they were registered in the building ordinarily used for the meeting of guides with excursionists come to see the Lavra and the Theological Academy. The reception and accommodation of members and guests of the Local Council was supervised by Archimandrite Simon (Novikov). In a large and comfortable hall some of his many assistants, students of the Academy, took care of the registration. All of the bishops, clergy and laymen were issued identification cards as members of the Council, passes admitting them to the auditorium where meetings were to be held, and buttons showing they were members. They were informed of the daily schedule and of the programme of meetings.

Many of the members of the Local Council had never before visited the Trinity-St. Sergius Lavra, one of the oldest holy places of the Russian Church. It was founded in the middle of the 14th century by St. Sergius of Radonezh (d. 1392). The heads of the Lavra and the Academy saw that their visitors were shown all its treasures: its churches and cathedrals and other buildings of architectural interest, as well as its museums. In intervals between Council meetings members were taken by qualified guides through the Vestment Room and other halls of the State Historical Museum at Zagorsk.

At the Academy, guests visited the Ecclesiastical Archeological Museum named in honour of Patriarch Aleksiy, which contains priceless

collections of old Russian icons, church furnishings, articles of art used in church services, the collecting of which was begun by Patriarch Aleksiy. They are on display in the handsome apartments reserved for Empress Elizabeth when she came to pray at the Monastery. On the list of those who contributed to the collections are the names of many bishops, priests and laymen, some of them members of the Local Council of 1971.

Members and guests of the Council likewise visited the new museum opened by the Locum Tenens and dedicated to the life and work of Patriarch Aleksiy. It is located in the Theological Academy, next to the Academy's auditorium, and contains many of the personal belongings of Patriarch Aleksiy, the sight of which vividly revived his image in the hearts and minds of the visitors.

First Day of the Local Council

Sunday, 30 May, 1971. The first rays of sun stirred the ancient Lavra to life, although few of its residents did much sleeping that night if the truth be told. In the Trinity Cathedral over the relics of St. Sergius the usual "chain of prayer" services at the grave of the Saint was begun by the monks. As always, believers came hurrying to the Lavra at break of dawn. In the crypt of the Cathedral of the Dormition (a church dedicated to all Russian Saints in which His Holiness Patriarch Aleksiy is buried) confessions were heard from those preparing to take communion. Upstairs monks of the Lavra were celebrating the early Divine Liturgy.

Early in the morning members of the Council came to the Refectory Church of St. Sergius, but no services were held there since the auditorium was to be used for Council sessions. All was ready in the hall: along the southern and northern walls from the aisles devoted to St. Seraphim of Sarov and St. Ioasaf of Belgorod, as far as the Western entrance extended two rows of tables covered with green baize and with three rows of chairs behind each (for bishops, clergy and laity); chairs for honoured guests and a long table for the presidium of the Council were placed on a platform at the Western entrance. Bishops were seated in order of seniority—the eldest nearest to the Chairman's table. In the middle of the hall stood a tetrapod (small square table) covered with brocade and with a Crucifix and Bible on it; in front of the table was a lectern with an *orlets** on the floor in front of it; another low platform was placed in the middle of the hall, half-way between the side walls. East of the presidium table and nearer the southern row of tables, was the tribune for speakers. A carpet extended from the presidium table to the Royal Doors. The hall was flooded with soft, even light. Involuntarily members of the Council lowered their voices to a whisper on entering as if fearing to violate the peaceful silence that reigned there.

At ten o'clock in the morning the Lavra was filled with a rhythmic silver-toned ringing. The very walls of the churches and buildings seemed to tremble under the volume of sound. The great

* *Orlets* — see note p. 42.

festival bell was calling the members of the Council to Divine Liturgy.

Every morning the Council was opened with prayers: for the successful conclusion of its work, for the Russian flock, for the peace of our country and of the whole world. On ordinary days they comprised the usual Liturgy, which members and guests of the Council attended in the Church of the Protecting Veil of the Mother of God in the Moscow Theological Academy. On feast-days and Sundays the Liturgy was also celebrated in the Church of the Dormition or the Cathedral of the Trinity. The Local Council was indeed a gathering under the Holy Spirit. The place where it was held was a house of prayer, a temple of God. At the Council the bishops have the right of final decisions, for they are invested by the Church with a fullness of grace which is God's gift through prayer. The chosen Patriarch is first of all the Church's foremost intercessor with God and representative of his flock before the Lord: he teaches those entrusted to his care to guard the Orthodox faith that its followers may live in Christ, he exhorts them to labour unceasingly for the glory of their native land and diligently to work for the cause of peace together with all men of good will.

Prayer united all who were gathered together, kindled a spirit of unity and fellowship and inspired everyone with faith in the successful accomplishment of the ecclesiastical tasks confronting the Council.

30 May fell in the 7th week after Easter. On that day the Holy Church honours the memory of the Holy Fathers of the First Ecumenical Council. It was momentous that the opening of this Local Council of the Russian Orthodox Church should fall on that day. The Heavenly hierarchy of saints joined the earthly hierarchs in offering up prayers for its success.

In the ancient church dedicated to the Life-giving Holy Trinity in which the remains of St. Sergius of Radonezh are preserved Metropolitan Pimen celebrated the Liturgy. He was assisted by monks of the Lavra: Archimandrite Varnava (Kedrov); Archimandrite Simon (Novikov), inspector of the Moscow Academy and Seminary; Archimandrite Cyril (Pavlov); Abbot Naum (Bayborodin); Hierodeacon Boris (Balende Baleau); and Hierodeacon Nikon.

All members of the Council—bishops, clergy and laity—added their voices to the prayers of the liturgy. The bishops occupied the middle of the church; behind them, in the aisles beside the columns, stood clergy and laymen. At their usual place near the north-eastern column on one side of the soleas stood the members of a student choir under the direction of M. Trofimchuk, choir-master of the Moscow Seminary. All the singers wore black gowns enriched by the leather belts worn by monks, thus emphasizing, as it were, the stern simplicity of the music.

Little light penetrates this church even on sunny days, a feature characteristic of old Russian churches. Russia's oldest ecclesiastical architects always kept in mind the primary purpose of a church, which is to enable the worshipper to lose himself in prayer, in the mystery of communion with God. The height at which the narrow windows are placed in the

walls and around the base of the cupola keeps all the light at the top of the church. The All-Embracing Saviour of the frescoes on the ceiling of the cupola sends the blessing of his glance down upon the worshippers through the misty light streaming through small windows at the cupola's base. The quiet prayerful atmosphere is not violated by the faint light of oil lamps before the icons and the candles. The saints and holy men pictured in frescoes and icons bend over the worshippers, blessing and protecting them beneath the flowing folds of their garments. Ardour is lent to the prayers by the presence of the Lavra's wonderful relic, the remains of St. Sergius, and this presence brings peace and resignation, firm hope and unwavering conviction. The prayers are born on the wings of song to the Heavenly Throne, merging with the prayers being offered up at the same time by all the congregations in Russia, for on that day every church in the country prayed for the success of the Local Council. In all the churches of the Moscow Patriarchate special services were held following the usual services. Such a special service was held by the Patriarchal Locum Tenens in the St. Sergius Church before the Council opening.

When the Liturgy was over Metropolitan Pimen addressed the members of the Council.

**Address of the Patriarchal Locum
Tenens Metropolitan Pimen
Made in the Church of the Trinity
on 30 May, 1971**

"Hierarchs of God's Church, members of the Local Council, beloved brothers and sisters:

"On this momentous day of the opening of the Local Council of the Russian Orthodox Church we have gathered here in the Lavra of the Holy Trinity at the tomb of St. Sergius, miracle worker of Radonezh and all Russia, to invoke his blessing and God's help as we approach the tasks presented to us by the Local Council, at which we are to discuss and make decisions on matters of great importance for our Church, the greatest matter being the election of the Patriarch of Moscow and All Russia. St. Sergius played an enormous role in the life of the Russian Church. Of lasting significance was the holiness of his life, his labours for the glorification of the Church, the contribution he made towards the uniting of Russian lands about Moscow and to the preservation of peace within the country. In his person, in his deeds of evangelical love, in his words of Christian wisdom, and in his ceaseless prayers to the Holy Trinity for our Church and country, St. Sergius proved himself to be a Christian saint, pursuing the path of peace and righteousness without thought of self. The force of his Christian and patriotic achievements and his bright yea-saying outlook on life inspire us with faith in God and love of country.

"The Holy Virgin appeared to St. Sergius, and it was Her radiance that illumined his labours to the day of his death. His image has become most dear to people of the Orthodox faith and everyone who comes here is filled with awe and reverence by the sight of his tomb. During his life many pilgrims came for his blessing, 41

help and advice. In troublous times for Russia Dmitriy Donskoy came to St. Sergius for his blessing before setting out to defend his native land. St. Aleksiy, Metropolitan of Moscow, sought his wise counsel, as did monks and hierarchs, men of great position and simple folk. Though St. Sergius was too humble to accept the Metropolitan See offered him by Aleksiy, as an earnest supporter of Russian Orthodoxy his prayers abounded in appeals to the Holy Trinity on behalf of the Church. Throughout the centuries and in our own day Orthodox believers stream to his tomb from all parts of our vast land to share with him their thoughts, hopes and prayers, and now, as we are about to begin our Local Council, we stand beside his tomb and address to him our supplications: Father St. Sergius, thou who hast access to the Merciful Ruler, pray that He may give His blessing and aid to the successful conclusion of our Local Council, to the glory of our Holy Church. Amen."

The Patriarchal Locum Tenens assisted by the clergy of the Church of the Trinity then held a prayer service before the relics of St. Sergius.

During the litany after the reading of the Gospel the deacon offered up a special prayer: "And we also pray the Lord God for those who have foregathered to attend this Council of our Holy Church, that He might look down upon them with condescension, filling their hearts, minds and lips with the spirit of wisdom, understanding and piety and the fear of the Lord, and enlighten them with His light of reason, that they may decorously perform all good deeds to the Glory of this most holy Name and for the good of our God-protected country and people, and give them health and long life to work and compass the glory of His Church. We cry unto Thee: "Lord, hear us and have mercy upon us!"

At the conclusion of the prayer service the members of the Council (bishops followed by clergy and laity) approached the coffin containing the relics of St. Sergius, pressed their lips to it, accepted from the hands of a monk standing beside the coffin a small image of the Saint which had been blessed with the blessing of the Trinity-St. Sergius Lavra, and a *prosfora* * signifying that the bearer had participated in the prayer service, after which the members sprinkled themselves with holy water and kissed the cross.

The prayer service was over. The worshippers now made their way unhurriedly from the dimly lit church out on to the square flooded with bright sunlight. Every day of the Council and the enthronement, indeed right up to the feast of the Holy Trinity, was hot and sunny, as if according to plan. The coolness of night gave way to heat as soon as the sun's rays shone over the high walls of the Lavra. Not even the heavy foliage of the trees kept out the heat. The Lavra could properly have been called "a city of sun" at that time. The abundance of light reflected by the white stone churches, buildings and paving blocks made all things look radiant and airy.

* *Prosfora* — Blessed bread specially baked for the church in traditional forms

On the day of the Council opening, services were held and sermons preached in Moscow churches by honoured guests of the Council, leaders and representatives of the clergy of Local Orthodox Churches. By four o'clock of the afternoon everyone had gathered at the Trinity-St. Sergius Lavra.

By this time a cordial and solemn reception had been prepared for the representatives of the Catholic Orthodox Church and brothers in Christ from other Churches.

Two long lines of clergymen and laymen, members and guests of the Council, including the abbots of Russian monasteries, monks of the Lavra and students of the Theological Academy, formed reception lines reaching from the Holy Gates of the Lavra to the steps of the southern portal of the Cathedral of the Dormition. A student choir headed the procession. On a small open square (formed by the tower above the Holy Gate and the Church of St. John the Forerunner and resembling the yard inside a fortress) stood a priestmonk in vestments holding a cross on a plate covered with brocade, and deacons bearing two- and three-branched candlesticks and a candlebearer with the candle to be born in front of the procession. Here too a carpet was laid with the traditional *orlets* *.

At the very entrance of the Lavra, beneath the arch of the Holy Gate, stood the Patriarchal Locum Tenens, Metropolitan Pimen, and the permanent members of the Holy Synod: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, and Metropolitan Aleksiy of Tallinn and Estonia.

The sun shone mercilessly. It was exhausting to stand in such heat, but it goes without saying that nobody went away. Many photo and film correspondents wandered from place to place in search of "good shots". The square was filled with the tense silence of expectation.

At 15.45 the first car drew up at the Lavra gates. Others followed it one after another, and out of them stepped:

His Beatitude Patriarch Nicholas VI of Alexandria and All Africa, Metropolitan Mefodiy of Aksum, Bishop Timofey of Eleusin; Archimandrite Iriney Talambekos (of the Alexandrian Patriarchate);

His Beatitude Catholicos-Patriarch Ephrem II of Georgia, Metropolitan Ilya of Sukhumi and Abkhazia; Bishop Victor Shalamberidze (of the Georgian Church);

His Beatitude Patriarch Justinian of Roumania, Metropolitan Nicholas of Banat; Bishop Antony of Ploeshti, Father Savva Marin (of the Roumanian Patriarchate);

Metropolitan Maksim of Lovich, Chairman of the Bulgarian Holy Synod; Metropolitan Pankratiy of Stara-Zagora; Bishop Grigoriy of Krupnish, the head of the Bulgarian *podvoriye* *

* *Orlets* — a round carpet embroidered with the image of an eagle soaring above a city. In Byzantium this was an emblem of imperial power and was adopted by the Church to symbolize the dignity of the Episcopate. Such carpets put down for the Bishop to stand on at many points in the Church Service and always during ordination.

in Moscow: Archpriest Nikolay Shivarov of the Bulgarian Patriarchate.

His Beatitude Metropolitan Vasilij of Warsaw and All Poland, Protobishop Vyacheslav Rafalskiy, Archdeacon Vladimir Trusevich (of the Polish Orthodox Church);

His Beatitude Metropolitan Dorotej of Prague, Bishop Cyril of Mikhlovtsy (of the Czechoslovak Orthodox Church);

Metropolitan Ilia of Tripoly; Metropolitan Aleksey of Emaus (of the Antioch Patriarchate);

Metropolitan Isidore of Nazareth, Archimandrite Palladiy (of the Jerusalem Patriarchate);

Chorepiscopus Chrysostom of Konstantia, Archimandrite Anfim Elefteriadis, Dr. Andrey Mitsilis (of the Church of Cyprus);

Metropolitan Iacovos of Mitilena, Archimandrite Meletij Kalamaras (of the Greek Church);

Archbishop Cyprian of Philadelphia and Pennsylvania, Archpriest Evgeniy Pianovich,

Archpriest Dimitriy Grigoreyev, Priestmonk Sevastian Giza (of the Autocephalous Orthodox Church of America);

Archbishop Grigoriy of Sinai and Archimandrite Evgeniy (of the archdiocese of Sinai);

Archbishop Pavel of Karelia and All Finland, Bishop Ioann of Helsingfors, Mr. Viktor Rissanen (of the Finnish Autonomous Church);

Vladimir, Archbishop of Tokyo and Metropolitan of All Japan, Archbishop Theodosios of Kioto,

Archpriest Michael Khiguchi, Mr. Samuel Kodjima (who were also members of the Local Council) (of the Japanese Autonomous Church);

Cardinal John Willebrands, Father I. Long (of the Roman-Catholic Church);

Archbishop Abuna Cyril of Illubabur, Father Solomon Gebre Selassie (of the Ethiopian Church);

Metropolitan Mar Theophilos Philipos of Ankemalya (of the Malabar Church);

Dr. Eugene Carson Blake, General Secretary of the World Council of Churches;

Mr. Samuel Amissach (of the All-African Conference of Churches);

Pastor Doctor Richard Andriamanjata, Vice-President of the Christian Peace Conference;

Dr. Glen Harfield-Williams, General Secretary of the Conference of European Churches;

Pavel, Old Believers' Archbishop of Novozybkov, Moscow, and All Russia, Archpriest Afanasiy Kalinin, Archdeacon Guriy Antonov (from the Old Believers' archdiocese of old-Orthodox Christians);

I. S. Egorov, Chairman of the Supreme Council of Old Believers in the Lithuanian Soviet Socialist Republic;

Roman Catholic bishops: the Vicar Apostolic of the archdiocese of Liepaja and of the Metropolitanate of Riga Bishop Julian Vaivods (of the Latvian Soviet Socialist Republic); the Vicar-Bishop of the archdiocese of Kaunas and the diocese of Vilkavish Vicar-Bishop Romualdas Krischunas and Ludax Pavillonis, Vicar-Bishop of the Teliash diocese (of the Lithuanian Soviet Socialist Republic);

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* *Podvoriye*. Originally a city property that belonged to an outside owner (often a monastery and therefore comprising the site of a church). Now used symbolically to denote a church given over to the use of a foreign Orthodox Church.

The Archbishop of the Evangelical-Lutheran Church of Latvia Janis Matulis;

The Archbishop of the Evangelical-Lutheran Church of Estonia Alfred Tooming;

The Chairman of the All-Union Council of Evangelical Christian Baptists I. G. Ivanov and A. M. Bychkov (of the All-Union Council of Evangelical Christian-Baptists).

The guests were rung in with all honour. From the bell-tower of the Lavra a joyful, welcoming peal resounded ceaselessly. The Orthodox dignitaries were met with warm words of welcome and brotherly kisses from the Locum Tenens and the permanent members of the Holy Synod. Then they passed on to kiss a cross held by one of the monks, blessed all those assembled to receive them with the cross and walked on under the friendly gaze of the Orthodox people who had foregathered to take part in the welcome into the Cathedral of the Trinity to the solemn chanting by the student choir of "Eis polla eti despota!"

Guests of other confessions also met with a warm and cordial reception. After being greeted by the Locum Tenens and the members of the Holy Synod, they too passed on into the Cathedral.

At the entrance to the Cathedral they were met by the Lavra's senior Archimandrites.

In the Cathedral the guests paid homage to the shrine of Saint Sergius.

Then they proceeded to the Lavra Hotel where they were shown to their rooms and given the opportunity for a brief rest. Some of the guests — Patriarch Nicholas VI of Alexandria, Cardinal John Willebrands and others — visited the Lavra's Well Chapel.

The Opening and the First Meeting of the Local Council

At five o'clock in the evening all the members of the Council foregathered in the Cathedral of the Dormition. From here they passed in procession to the Council Chamber in the Refectory Church of St. Sergius.

The procession was led by members of the Local Council from the Moscow diocese, the first in honour, from the Trinity-St. Sergius Lavra and the Moscow Theological Academy and Seminary led by the governing hierarchy, the Metropolitan of Krutitsy and Kolomna, Locum Tenens of the Moscow Patriarchal Throne. He was followed by delegates from the dioceses of Leningrad, Novgorod and Olonets, from the Russian Orthodox Mission in Jerusalem, and from the Patriarchal Parishes of Hungary and Finland, all of which come under the jurisdiction of Metropolitan Nikodim of Leningrad and Novgorod, then by representatives of the Ukrainian Exarchate and the diocese of Kiev, led by Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine. Further the members of the Council followed in order of seniority of rank and ordination: in the centre — the Bishop, on his right hand — the representative of the clergy of his diocese, on his left — the representative of the laity.

The procession moved forward to the accompaniment of pealing bells.

(to be continued)

Sermon for the Day of St. John the Apostle and Theologian

AGreat, truly great, beloved brothers and sisters, is the multitude of the saints of God, and we do not know which of them is most worthy of praise. Our songs of praise in honour of the great Abbot Sergius of Radonezh have hardly died away, the prayer "remember thy flock gathered by thee in wisdom" is still on our lips, and already the Holy Church is exclaiming with joy and amazement: "Thy Glory, oh virgin, who can tell?"... (From the *kontakion* of the day of St. John the Apostle, Evangelist and Theologian).

The figure of the son of Zebedee rises before us in all its greatness and glory, the beloved friend and confidant of Christ, the holy Apostle and Evangelist John the Theologian.

The young fisherman of Galilee could have had neither thought nor knowledge of the great mission which he was destined to fulfil during the time of his earthly pilgrimage. His life flowed quietly and calmly in Bethsaida of Galilee and, it seemed, there was nothing to disturb the pure soul of this inconspicuous young man.

But then a preacher appeared, one who preached penitence and warned mankind of danger. Like thunder, the words of the last prophet resounded in the soul of John: "Bring forth therefore fruits worthy of repentance... The axe is laid unto the root of the trees." (Luk. 3, 8-9). The Son of Zebedee believed the prophet and became his ardent disciple. The pure soul of the youth sought the truth, and after John the Baptist had twice pointed out

Christ as the Lamb of God, John son of Zebedee realised that here was the Messiah. There was no need of words or exhortations — all the life of young John from then on simply belonged to Christ. Modest and silent, John followed Christ everywhere and nothing could separate him from the beloved Teacher. Christ was his ideal, way, truth and life. Without Christ there was no life for him.

Was not this why Christ our Saviour held him in such special affection? John witnessed the glorious transfiguration of the Lord on Mount Tabor. Together with Peter and James he was present at the raising of Jairus's daughter. At the Last Supper he sat next to Christ, even leaning on his breast. It was to him Christ showed His betrayer. He saw the agony of soul his Teacher suffered in the Garden of Gethsemane. Together with the Apostle Peter, John witnessed the jibes and outrages against Christ in the yard of the house of the High Priest. And, finally, at Golgotha, at that cruel hour when humanity committed its terrible crime against their Saviour, of all the disciples of Christ we see none but John, who stands weeping beside His Mother and embraces the feet of the Divine Sufferer. From the Cross, the Saviour entrusts him with the care of His Mother, now left without family or support, which John accepts with obedience and humility. To the end of Her life on earth, John cared for the Blessed Virgin with true filial devotion.

After the death and Resurrection of the Saviour, John's feelings of profound devotion to Him grew even stronger through the many labours and trials which he bore with such patience and love. And it was with the light of this love of Christ that the holy Apostle enlightened his own disciples until the very day of his death.

This great luminary of the Faith, named as one of the pillars of the Church, did die. But what of the work to which he devoted himself?

No, the work did not die and the image of the beloved pupil of Christ

still lives amongst Christians of all nations. His great labour in writing the Good Tidings of his Gospel has brought forth fruit throughout the whole world.

But still, what is the special greatness of St. John? Does it lie only in the fact that he was the beloved disciple of Christ and therefore has great boldness in prayer to Him as intercessor for our salvation? Or only in the fact that he accomplished the great labour of the Gospel?

Well yes, of course, his greatness does consist in those things. But it also consists in that heritage which he has left us as the Apostle of Love and the Apostle-Theologian.

St. John the Apostle lived in a peculiar element in which he felt at home, the element of mountain heights, to which he was predestined as a "son of thunder", i. e., a son of the skies. His gaze was ever fixed upwards towards the throne of eternal Truth, he himself seemed to subsist almost out of the world. And his soaring aspiration was not fruitless. It was to him and through him that the Lord revealed to the whole world the final doom of mankind. That is why the Holy Fathers and teachers of the Church compared John to an eagle, and that is why the eagle is first and foremost the symbol of St. John the Apostle and the Theologian. "John is himself like an eagle, a preacher of all that is lofty and sharp-eyed for all light, exterior and interior,"* Saint Augustine once said of him.

"No one has contemplated the glory of God with such high wisdom or has expressed it to us in more fitting words than Saint John the Theologian," declared St. Ambrose of Mediolanus with astonished veneration. "He was born up in spirit above the clouds, above the forces of heaven, above the Angels, to be possessed of the Word that was in the Beginning Which he saw in God."

On the wings of God-inspired thought, John transported his readers to times before the world was, when there was neither earth, nor man, evoking before their eyes a picture of the life of God

Himself, telling them of His eternal plans, of life in heaven, and of the future, eternal lot of men. Bringing his reader back to earth, he reveals to him the ideal content of holy, endless, immortal life and how it is possible even here, on the earth, to become a beloved child of the God whose heart will be the dwelling place of the Holy Trinity. And the great theologian considers the prerequisite of the holy, endless life to be selfless, devoted love for our Saviour and love for one another. St. John depicts his Master and Teacher as absolute, incarnate love. And, reading the Gospel according to St. John, it is impossible not to be permeated by profound, sincere love of Christ our Lord. "Who could not but love Lord Jesus, seeing what tender solicitude he felt for the shortcomings of his friends at the marriage in Cana of Galilee?" said one of our great preachers. "Who could not but love our Lord Jesus, hearing how he spoke with the Woman of Samaria and seeing with what condescending wisdom, by means of question and answer, He raised her mind from the sensual to the spiritual (Jhn. 4, 7-29)? Who could not but love the Lord Jesus weeping over the grave of his friend Lazarus and imploring his Heavenly Father to give him back his life (Jhn. 11, 35-44)? Who could not but love the Lord Jesus, washing his disciples' feet and teaching them humility and charity (Jhn. 13)?

"Who, finally could not love the Lord Jesus on reading His farewell talk with his disciples, in which He poured out all His heart in love for them and for their followers (Jhn. 17, 14-16)?".*

The great Apostle does not think of the love of God as something abstract. On the contrary, according to the Apostle, the love of God requires of us the most warmly affectionate relationship with one another. Love of God is unthinkable without sincere love for each other. We are children of one Father in Heaven. And if thi bi so, then we are bound to one another with ties of kinship. And if this be so, how can we *not* love one another? One may not love "Him that begat" unless one "lo-

* Quoted from Bishop Evdokim's Book "Svyatoy Apostol i evangelist Ioann Bogoslov. Ego zhizn' i blagovestnicheskiye trudy." Sergiev Posad, 1911, C. V.

* Innokentiy, Archbishop of Kherson, Works, Vol. II, Spb. M., 1872, pp. 186-187.

ves him also that is begotten of him" (I Jhn. 5, 1).

Do not deceive yourself, Christian. If wrath boils in your heart, ill-will and hatred to your neighbour, then you do not love God. A stinging but just reproach sounds in the words of St. John: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I Jhn. 4, 20). In this, my beloved, lies the greatness and strength of St. John the Apostle.

Indeed, human reason is weak, our human tongue is weak worthily to sing the praises of the beloved disciple. The only gift we can bring to the Apostle-Theologian is to keep his great behests, which he himself received by the light of the Holy Spirit and left for us to read on the pages of his sacred writings. And these behests can be summed up in the fulfilment of that same last commandment spoken before he died: "Children, love one another." Amen.

Archpriest VLADIMIR KUCHERYAVIY

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Sermon for the Day of the Protecting Veil of the Queen of Heaven

Today the Russian Church celebrates an event which took place more than a thousand years ago in the ancient capital of Byzantium.

This event took place in the Church of Vlakhern, in the presence of a great crowd of people, but was visible only to two men of holy and ascetic life: Saint Andrew and his disciple Epiphanius. They saw that The Most Pure Virgin Herself was present in this church praying for the world, and how she spread her Holy omophorion protectively over the congregation.

Apart from them, no one was found worthy of this terrible and joyous vision. It was through them that the church heard of this manifestation of the Mother of God to the world in a difficult moment, which "today, on this our solemn feast-day, we Orthodox people rejoice in."

Who was this Andrew, who was found worthy to behold the visitation from our Lady?

In opulent Byzantium, Saint Andrew was a little man of neither means nor importance, an obscure beggar. He concealed his purity, grace and wisdom under the voluntary mask of a "fool in Christ."

All we know about him was that he was by origin a Slav. In early youth he had been sold by slave-traders to a rich Greek. This man saw that the boy was exceptionally gifted, taught him to read and write and made him his scribe. Andrew, however, following an inner call, left this respectable employment to lay all his gifts at the feet of the Cross, donning the strange and comical disguise of madness, and became a fool in Christ.

Under the tattered shirt of a beggar, his spiritual beauty was hidden from the eyes of the world. He dedicated himself to the ascetic disciplines of foolishness in Christ, of fasting, of voluntary paupery and tireless prayer. And it was he, a madman in the sight of men, who was chosen by the Queen of Heaven to be the repository of Her secret in the Church of Vlakhern.

Not the patriarch, not the bishops, not the great men of the world were chosen, but Andrew, who had made himself the least of all.

Saint Andrew had before this been granted a vision of the Kingdom of God in eternity, but he was not then fortunate enough to see the Mother of God. He had been told that She had gone out into the sorrowful world to comfort those that wept and to help those in misfortune.

And now, not long before his death, he saw the Queen of Heaven as he prayed in the Church of Vlakhern.

During the All-Night Vigil, he saw that the Queen of Heaven had entered

the Church through the West Doors surrounded by the hosts of heaven and a great multitude of saints, born aloft by the Forerunner of the Lord and the beloved disciple — John the Theologian. She approached the *ambo* *. And Saint Andrew asked his disciple Epiphanius: "Do you see our Lady the Queen of the world?" Epiphanius answered: "I do, father, and I am in great dread!"

The Mother of God, going down on Her knees, prayed for a long time, the tears streaming down Her face. Having finished her prayer before the Holy Doors, She went up into the sanctuary nearer the Altar and here prayed again for Her people. At the end of the prayer She took the glittering veil from Her head and spread it out over the congregation.

Both saints saw this glitter of God's glory for as long as our Lady remained in the church. After Her departure it faded.

Holy Church has accepted this vision as a great and joyous revelation of the veil of light which protects the world, of the Mother of God's great love for mankind, for it was not only in the Church of Vlakhern one thousand years ago that our Lady prayed with tears, but She is still praying now, here, everywhere and till the end of time. And Her omophorion is spread not only over the Church of Vlakhern, but over the whole world. We believe that Her Protecting veil shields us, although we are sinners and unworthy to behold it.

As the mediator between earth and heaven, She is the intercessor for the Human Race and Her prayers rise to the Throne of God's Glory.

She is love and mercy, forgiveness and intercession.

She does not judge the world, but is compassionate to all. She is not just judgement but motherly advocacy. And at the Last Judgement She will beg Her Son, the Just Judge, for forgiveness. The sins of the world and its sorrows wound Her all-loving heart. She an-

swers anger and sin with love and tears, and the sword pierces Her heart to this day. The most pure Virgin weeps for the world.

To this day our Salvation is being built up thanks to the advocacy of the Queen of Heaven. She has this dauntless aspiration because She is the Highest of all created beings, more honoured than the Cherubim, more glorious beyond comparison than the Seraphim, for on Her the Holy Spirit Himself hath rested.

From her miracle-working icons we obtain inexpressible joy in Her constant closeness to us, Her children.

If our eyes saw the light of the Mother of God in the World, then we should know how that world is transformed by her intercession.

And although our hardened hearts do not accept that love, the Mother of God continues to answer hostility with blessing, anger — with love, sin — with tears, calumny — with forgiveness. And so on, until the Day of Judgement.

The world suffers, the weary heart weeps, the last strength ebbs away from the crucified soul abandoned of God... But the world is not abandoned in its sorrow and man is not alone in his anguish, for they are shared by the motherly heart of our Most Pure Lady.

Let us bear in mind whose heart we wound by our sins, whose tears wash away our falls! Let all creatures know that they are not forgotten by the Blessed Virgin, to Whom every human soul is near and dear.

What comfort can there be greater than this?!


The Most Holy Mother of God even now shows Her love for the elect of our people. She looks down on them from Her icon. Her footsteps hallow our earth for the sake of those who are pleasing to the Lord.

We believe and know that even now our Merciful Lady prays for us, and that Her prayer is all-powerful. She stands our advocate, and this is why all that happens to us is for the good. May the Mother of God grant us long-suffering to our salvation! And may the Joy and Light of Her all-powerful veil be spread over us and shine in our hearts! Amen.

Archpriest ALEKSANDR KOZLOV

* *Ambo*. In Greek churches, the pulpit. In Russian churches, which in general have no pulpit, the term "Ambo" is applied to the central part of the soleas, i. e., to the space immediately in front of the Royal Doors. Whichever the sense in which ambon is used, it is the place from which the deacon reads the Gospel, and from which the sermon is delivered.

The Christological Basis and Significance of Peace Efforts

hristian peace efforts differ from other peace efforts and movements in that Christians are aware of the ultimate basis and significance of peace in Christ and of the joyous import of His beatitude about the peace-makers (Mat. 5, 9). The necessary realization of the Christological basis in Christian peace work in no way means that the latter's concrete historical and political goals are less realistic than, or totally different from, those pursued by secular peace efforts. On the contrary, it is precisely these concrete goals which relate Christian peace activity to other peace movements. In the sense of Melancthon's thesis *hoc est Christum cognoscere beneficia eius cognoscere*, it is necessary to understand that Christ's redemptive and salvatory work, which is generally defined as Christ's Lordship, is the real Christological basis of peace efforts. Calvin's schema of Christ's three offices, which places the prophetic (preaching, teaching), priestly (sacrificial) and kingly (pastoral) functions on the same level, should, in the light of the key concept of the New Testament concerning God's Kingdom, be corrected in the sense that the kingly office of Christ is a category superior to the first two offices. This means that Lordship is not one of the three offices of Jesus Christ, but that it constitutes the main import of His entire redemptive and salvatory work.

According to their origin, the terms "Kingdom" or "Lordship" of Christ are derived from the sphere of political

power, thus having sociomorphic character. But according to their meaning in the Christian Gospel, they imply a basic reassessment of all forms of rule as is obvious from the following words of Jesus: "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life as a ransom for many" (Mrk. 10, 42-45). Therefore, the basic quality of Christ's Lordship is the service of love as testified to by the entire scope of Jesus' acts known from the gospels, which should be implemented by the Church in the plurality of life on earth. The expressive testimony about God's being incarnated in Christ as the God of Peace (Is. 9, 6; Cor. 13, 11; I. Thess. 5, 23; II. Thess. 3, 16; Phil. 4, 9; Hebr. 13, 20) stresses that peace (*shalom*, *eiréné*) is one of the aspects of Christ's Lordship. It is impossible to overlook this or to isolate it from other aspects such as love (*agapé*), righteousness (*cadaka*, *dikaiocyne*) or God's glory (*kabód*, *doxa*). Christ as the Almighty Ruler (*pantokrátór*) is the bearer of all these attributes.

God's Act in Jesus Christ

God's act in Jesus Christ has its past, present and future. Righteousness, peace and God's glory, which are united in Jesus Christ, are determined by the quality of God's love. To the question of what new element entered history in Jesus Christ, it is necessary to answer that it was above all a qualitatively new type of love—*agapé*. Even the Israel of the Old Testament knew of the merciful love of the Holy God, but this "merciful face" of God was there

mainly as the subject of pleas and hope for the future, and was the more or less hidden antithesis of the angered (Lev. 26, 17), strict (Ps. 51, 11) face of the Lord. Through the incarnation and salvatory acts in Christ, God's love entered history and became a subject of experience and destiny of existence in faith. It is a break-through of an eschatological quality which, for this reason, in contrast to faith and hope, outlasts history (I Cor. 13). The main sign of the Holy Spirit as the first fruits (*aparché*) and first gift (*arabón*) of the future Kingdom of God must be seen in this love shown by God which becomes the love of believing hearts and the principle of service of the Church in the world. Not only in the Trinity, but also in the fellowship of the Church the Holy Spirit is the *vinculum caritatis*. Through love (*agapé*), God's righteousness in Christ surpasses commonly known righteousness, but it includes rather than excludes it. The same is true of the ordinary human concept of peace. In the redeeming work of Jesus Christ, love (*agapé*) creates unity of faith, righteousness and peace in the new existence which Christ has established in history, God's glory, and the reflection of God's holiness and the expropriation of the wealthy oppressors, and on the Old Testament is fulfilled: "Deliverance is near to those who worship Him, so that glory may dwell in our land. Love and fidelity have come together; justice and peace join hands" (Ps. 85, 9, 10).

We must have this unity in mind when we hear (in Luke's gospel) that the incarnation of God in Jesus Christ is a powerful act which enthrones righteousness. This is an act of eschatological dimensions which originates in the historical work of Christ and is consummated in the eschaton. On the one hand, it is concerned with the dispersion of the proud, the overthrow of the powerful and the expropriation of the wealthy oppressors, and on the other hand, with the uplifting of the oppressed and humble and the feeding of the hungry:

The deeds His own right arm has done disclose His might:
the arrogant of heart and mind
He has put to rout,

He has brought down monarchs from their thrones,
but the humble have been lifted high.

The hungry He has satisfied with good things,
the rich sent empty away. (Luk. 1, 51-53.)

There can be no doubt that this text characterizes the incarnation, the redeeming and salvatory work of God in Jesus Christ as a world social revolution. The eschatological dimension of this revolutionary act of God prevents the Church from incorporating social revolution into its own historical schema, but endows it with social responsibility and gives it, together with an eschatological perspective, the freedom to safeguard at one time the *status quo* and another time to become the spiritual, moral and political ally of revolutionaries in specific struggles for freedom and righteousness. God's act in Jesus Christ contains the dialectics of peace and justice. It is God's struggle for peace based on righteousness and consummated in the pro-existence of love among people and nations. These dialectics are expressed in the Old Testament's prophecy: "My covenant was with him of life and peace..." (Mat. 2, 5). In contrast to this: "They have healed also the hurt of the daughter of my peoples slightly, saying, Peace, peace; when there is no peace" (Jer. 6, 14; 8, 11; Ez. 13, 10-16). The same dialectics are involved in the tension in the New Testament between peace (Luk. 1, 71; 2, 14; Jhn. 14, 27) and the sword (Mat. 10, 34; Luk. 12, 51-53), which Jesus Christ brings into history.

The revolutionary struggles and changes in European history have their internal secular and historical causes and can by no means be derived from the Gospel. But so long as they are conducted in the name of justice, they are not possible without the spiritual and moral premises created by the message of the Gospel. Seen in the light of the Gospel their meaning and goal may be, of course, only the just peace of pro-existence in love, in which those whom God loves will reflect, in their individual and social existence, the glory of Holy God. The ultimate meaning of the

incarnation and God's redemptive act in Jesus Christ is expressed by the angelic eulogy of the Christmas Gospel: "Glory to God in highest heaven, and on earth His peace for men on whom His favour rests" (Luk. 2, 14).

The Church is aware of God's love, righteousness, glory and God's peace which exceed all commonly known love, righteousness, glory and peace in the history of this world. The hope concerning the coming Kingdom of God and the fulfilment of these values is the critical principle which guards the Church against identification and integration with even the best secular efforts toward righteousness and peace, but it also enables the Church to be their initiator and to encourage them to surpass the positions and results achieved, and to warn against the absolutization and deification of these efforts which would create new forms of evil and inhumanity. Eschatological perspective and hope open the Church to everything positive, righteous and totally human which is striven for by the humanitarian movements in the world, and makes of it these movements' ally. This concerns above all mankind's present struggle for world peace.

Christ's Lordship and Christian Efforts for Peace

The basic question is whether it is possible theologically to discern the connection between Christian efforts for peace and Christ's Lordship. Of basic importance for comprehending this relationship is the recognition that the biblically witnessed revelation, the material aspect of which is the Lordship of Christ, cannot be understood in terms of the traditional category of objects, because it also involves the human subject. This means that the act of faith is also a part of the act of revelation. Without this "faith, active in love" (Gal. 5, 6) revelation would remain an unfinished process. Faith is not a subjective human reaction to God's objective revelation but the fulfilment of revelation in the human subject and in the fellowship of the Church (Mat. 16,

13-16; I Cor. 10, 16). The Lordship of Christ as the material aspect of the revelation of God in Christ breaks through the category of believing subjects and the Church to enforce Christ's Lordship in all dimensions of human existence. This cannot be testified to as some clearly objective fact or event, only in a descriptive and indicative form. The New Testament's message about Christ's Lordship also has an imperative character which is inseparable from its indicative form. One can conceive of the message of Christ's Lordship only in terms of its being simultaneously individual Christian and social ethics and engagement.

This objective-subjective and indicative-imperative nature of Christ's Lordship concerns both its present and its future dimension. Interpretations that eliminate the futuristic character of eschatology and limit Christ's Lordship to a Lordship over a believer's mere freedom from the world (R. Bultmann) lead to the viewpoint that a Christian's political responsibility is only his civil responsibility based on reason, but that it has nothing in common with the binding character of the Gospel with regard to faith. Such a viewpoint implies that organized Christian efforts for peace are theologically unsubstantiated and therefore are not legitimate for Christianity. Therefore, it is necessary theologically to elucidate the subjective-imperative aspect, not only of the present, but also of the eschatological dimension of Christ's Lordship. The spiritual primacy in the biblical message and faith is held by eschatology and hope.

God acting for the redemption of the world reveals Himself in all that He has done as the absolute future of the world and for this reason He is, until the end of history, "the God of Hope" (Rom. 15, 13). It is impossible to understand the implications of this hope if we base ourselves merely on the fact of the Early Christian apocalypse which foresaw the imminent end of the world and the coming of the Kingdom of God. This visionary dating of Parousia was gradually, in the historical framework of the New Testament, proved to be erroneous and an illusion which cannot be ascribed to the Holy Spirit. Also its

correction in Paul's message and its definitive rejection in the mainstream of the history of Christianity was not the work of the Holy Spirit but the result of disappointments over the fact that Parousia did not occur, and therefore knowledge acquired from the actual course of history and the continuing duration of this world.

The illusion of immediate Parousia is, however, a mistake in the framework of eschatological hope which is a basic component of the message of the Gospel and is not an error. God's historical acts which culminate in Jesus Christ also contain an inseparable promise of future acts and always open further eschatological perspective. For this reason, faith based on these turns to the future as hope, and it is precisely this that is the source of its life and strength. Where the Holy Lord and Creator is concerned, faith in Him cannot be reconciled with unholy conditions in the world and must expect changes in them from God, and there must be hope in the coming of His Kingdom—that is, futuristic eschatology. Apocalyptic and visionary expectation is not an illusion in that it is also eschatological hope, but it becomes an illusion insofar as it is mistaken in terms of time estimates.

This mistake accounts for the fact that in the New Testament (except in Luk. 1, 51-53) there is little interest in the formation of social and secular conditions and that social ethics are not very clear therein. The question of Christian responsibility for the world, society and history fully emerges only beyond the framework of the New Testament, where the Church is confronted with the fact of continuing history. Although this problem is not discussed any longer in the context of the New Testament, this does not mean that it is not legitimate from the standpoint of the New Testament. The Lordship of Christ in the Gospel of the New Testament is universal and concerns every known or newly apprehended dimension of reality. This means that it also concerns continuing history.

Current world events orient Christian responsibility with regard to peace efforts, concrete problems which consist not only in the danger of nuclear war,

but also in the population explosion, the hunger of a large part of the inhabitants of the world, the unbearable living conditions of the working people in some countries, temporarily local military conflicts, the re-emergent cold war, the racial problem and colonialism. All of these phenomena endanger the peace of the world and make the securing of it a highly urgent task.

The New Testament's indicative of the universal Lordship of Christ in whatever grammatical form, is always an indicative *futuri* rather than *praesenti*. This Lordship is perspective and therefore is it a future Lordship, not already present in the contemporary world. But as a revelation it comprises eschatological hope and the socio-ethical engagement of the believing subject and Church in accordance with this hope which is ascertained in history as a critically creative and revolutionary spiritual force.

Christ's Lordship has, however, present dimensions as well, in which it is possible to differentiate between Lordship over the world and over history. The indicative of the direct Lordship of Christ in the Church is the *indicative praesenti*. This Lordship may be described as the Christian existence of faith, hope and love of which one's internal peace with God and people is a part—as well as the mission, evangelization, service, activity and social responsibility of Christians and Churches in the world—including peace efforts.

This indicative is at the same time indivisibly imperative. Even the direct Lordship of Christ over Christians and the Church is not only an objectively given phenomenon, but at the same time it is a given gift, commitment and engagement of the believer and the Church. With regard to the sphere of spiritual premises for Christian existence, the unity of the indicative and imperative aspects of this Lordship is evident from Rom. 6, 8-14: "But if we thus died with Christ, we believe that we shall also come to life with Him. We know that Christ once raised from the dead is never to die again. He is no longer under the dominion of death. For in dying as He died, He died to sin, once for all, and in living as He lives, He lives to God. In the same way you

must regard yourself as dead to sin and alive to God, in union with Christ. So sin must no longer reign in your mortal body, exacting obedience to the body's desires. You must no longer put its several parts at sin's disposal, as implements for doing wrong. No: put yourselves at the disposal of God, as dead men raised to life; yield your bodies to Him as implements for doing right; for sin shall no longer be your master, because you are no longer under law but under the Grace of God." Mission, evangelization, social responsibility and peace work are simultaneously the imperative of the direct Lordship of Christ for the sphere of Christians' social existence. By them and through them, the indirect Lordship of Christ is realized in the world, history and society; of course, this Lordship has also other premises.

Both the eschatological Lordship of Christ in the world and the present Lordship of Christ in the Church include the socio-ethical engagement of Christians and Churches because Christ awaited in hope is identical with Christ already ruling in the Church. We must discuss separately the complex question of the indirect but already present Lordship of Christ in the world, history and society in contrast to His direct, present Lordship in the Church and His future universal Lordship in the world.

The Indirect Lordship of Christ in the World, History and Society

In his publication, *La royauté de Jesus Christ*, V. Visser't Hooft states that the kingly office of Christ has been neglected in Church teaching in comparison with the other two offices. According to him, in the teachings of Calvin, Luther and other reformers, Christ's Lordship does not hold such a key position as it does in the New Testament. He criticizes them both for having disregarded in social ethics the Christological basis and for leaning toward teachings about the Creator's orders, according to which, Christ, outside His community (that is, in the State) does

not rule directly through the work of the Gospel and the Spirit, through faith, but only indirectly, through the law and the power based on it.

Opposing this theory, he stresses that today it is necessary to proclaim Christ's Lordship over the entire world—this coincides with the thinking of Karl Barth (KD, II, 1, 712; *Rechtfertigung und Recht; Christengemeinde und Bürgergemeinde*). This viewpoint is supported by Matthew 28, 18 and Eph. 1, 20 ff, where we can read of the unlimited Lordship of Jesus Christ over all creation. The sentence: "I was given all power over the heavens and the earth" undoubtedly derives from the basic Early Christian creed.

Especially from the standpoint of Christian efforts for peace, considering that one of the aspects of Christ's Lordship is peace, it is important to ask: in what sense is Christ the Lord also beyond the Church, over the State, in society and in world history? Limiting this question only to its application to the State is, however, an unjustifiable narrowing of it.

With regard to Luther's and Calvin's conception of Christ's Lordship over the State, one must agree with Visser't Hooft that there is no basic difference between the two reformers. Both differentiate between the direct Lordship of Christ over the community and His indirect Lordship over the state. The former is realized directly through the Gospel and faith, the latter through law and power. Calvin, at a decisive point (*Institutio IV, 20, 1*), underlines the great difference between *ordo civilis (res publica)* and *regnum Christi* in the direct sense. The State, according to him, is not and cannot be governed by the Gospel which forgives through mercy, but only "by the law". Yet both reformers were convinced that even this indirect Lordship is the Lordship of Christ. Luther's conception of the State does not have, in this sense, anything to do with the proclaiming of the autonomy of the State. This can be attributed to certain later romantic and nationalistic followers of Luther. Even Luther's conception of the State, like his conception of all other phenomena, is Christocentric (Jhn. 1, 3; Eph. 3, 9; Col. 3, 16). Where does

the *punctum saliens* of contrast lie between Luther's "*Zweireichelehre*" and Calvin's "theocracy"? Luther probably comprehended more realistically than Calvin the difference between the state principles of law and power and the principle of mercy, forgiveness and free obedience to Christ's direct Lordship over the Church. But in Luther's teaching about two realms there is the danger of unjustifiably narrowing the question of Christ's Lordship over the world, history and society to that of Christ's Lordship over the State, as if the state principle of law and power were the only determining force of all history, the entire world and society as a whole. The neglecting of the necessary differentiation between these two questions leads to an underestimation of Christian responsibility in the world, history and society and the restricting of this responsibility to the proclaiming of the Gospel and concern with salvation of the soul. In concentrating attention on the State, Calvin also oversimplifies the whole question, but in contrast to Luther his theocracy is aimed, under the slogan *solī Deo gloria*, at mastering the institution of the State. It assumes the character of the power structure of Christ's Lordship over the State and thus denies the New Testament's *ecclesia* which was not intended to be a power and political theocracy, but a theocracy of God's love. It firmly refuted the deification and absolutization of the Roman State in the form of idolatry of the statue of Caesar, but otherwise accepted and respected its legal structure.

It is necessary realistically to acknowledge that the State is an institution of coercive law and power, even if this is not its entire function and mission. According to the Gospel, power is entrusted to the State by God (Jhn 19, 11; Rom. 13). For this reason, it is subject to the law which is, in the final instance, based on God's law and commandments. The perversion of this relationship leads to the demonization of state power. A State based on a Gospel of mercy, atonement and forgiveness is in no case conceivable. A State is impossible without penal law, courts, prisons, police and armed forces. Even the most humanistic state law cannot

be applied without power and coercion. This means that the institution of the State is not and cannot be a sphere of the direct Lordship of Christ. Its principle is categorically opposed to the principle of Christ's community in which Christ rules directly through the Gospel and the Holy Spirit in voluntary obedience of faith. The Reformers' acknowledgement that Christ's Lordship over the State is different from His Lordship over the Church is correct. The determination of the State by means of law and power does not change, even in the case that all bearers of state power and functions may be believing Christians. In any case, the State cannot become Christ's community. A Christian State is not possible. An opposite conviction expressed in the so-called Christological conception of the State, falls into the sphere of utopias. The fiction of a Christian State produces an ideology of crusades, and cold and hot wars against "atheistic" governments, States and social systems. The Christian peace movement rejected such a fiction and ideology at its very outset and must reject every new theological form of it. It must remain ideologically free because it is concerned with the concrete policies of States, all of which are important factors in the world's problems of peace. The Lord of Peace obliges us in Christ not to raise the unrealistic question of whether this or that State is Christian, but rather the realistic question of whether it pursues a peace policy or not.

It seems that the last reason for the existence of the State is the circumstance that the universal Lordship of Christ has not yet been realized, but is still only promised and anticipated. Christ, to whom all power in the heavens and on earth was given, is invested with this power only as *imperator designatus* who does not yet rule directly and actually beyond His own community. The coming of His universal Lordship will also mean precisely the end of the State.

It is also necessary to understand that the State is an institution which organizes and manages society, but is not identical with it. For this reason, the question of the indirect Lordship of Christ over the world is not exhaus-

ted by the question of the State. In the world and society, there also exist destinies and struggles, as well as movements and revolutions which are not identified with the activities of state institutions and are often directed against them. The Gospel concerning incarnation does not permit us to forget that, wherever in the world man suffers and struggles for freedom, righteousness, humaneness and peace, Christ suffers and struggles with him. The decisive place in the New Testament's message in which we are reminded of Christ's presence in humanity is Mat. 25, 40: "I tell you this: anything you did for one of My brothers here, however humble, you did for me."

The question here is not one of proclaiming the identity of Christ with man, or—in the sense of H. Braun—with humanity as such. No one can say of himself: "I am Christ" or of his fellow man: "He is Christ". The question is that Christ comes to us in our fellow men in the form of a request for our help, service and love, or as the grace of help, service and love for us. If this is true, then the present dimension of Christ's Lordship is not limited to the direct Lordship of Christ over the Church, but is also disguised in historical and social struggles. For this reason, no human poverty, no human suffering and no human struggle for righteousness, freedom, humanity and peace can leave Christians indifferent. Ideological, religious or other prerequisites do not play a decisive role here. We are concerned with humanity as such, into which God descended in Jesus Christ.

Not only hope in the promised, coming universal Kingdom of God, not only the direct Lordship of Christ in the Church, but also the concealed presence of Christ in human struggles and fates is the strength of Christian social engagement. For if Christ is not present in this way in historical and social struggles, then Christians also have nothing to do with them. Their responsible engagement and activity in the processes of society are contingent on Christ's hidden presence in it (Mrk. 16, 7; Mat. 26, 32) and are a part of Christ's indirect Lordship over the world.

The Schema of Biblical Witness with Regard to the Kingdom of God

Christ's Lordship is sufficient basis for Christian peace efforts, because peace is an indivisible part of it. For this reason, Christ blessed the peacemakers, "for God shall call them His sons" (Mat. 5, 9). For the purpose of theological comprehensiveness, we must also pose the question of whether God's Kingdom is realized only as the Lordship of Christ, or also in some other form. Even if all theological knowledge is governed by the Christocentric principle and even if it is true that *opera trinitatis ad extra sunt indivisa*, we cannot escape the realistic question of whether, especially on the basis of the testimony of the Old Testament, it is possible to speak of God's Lordship even before Christ's entrance into history and outside the sphere of revelation and salvation in Christ. This question must be answered positively and the Christological basis of Christian peace work must be related to the entire biblical message concerning God's Lordship.

The more concise such systematization is, the more schematic it becomes and due to its static character it distorts the dynamics and dialectics of the reality with which biblical witness is concerned. But only at this cost is it possible to acquire a clear picture of a question so complex and important as this. The biblical message concerning God's Lordship is highly differentiated. On the basis of it, it is possible to speak, in simplified terms, of the three stages of God's Lordship.

The first stage consists in the fact that God, who by His very nature is eternally Lord, rules, as the Creator, every atom of the universe and every pulse-beat of the human heart through His power (Ps. 10, 16; 95, 3—5; Mat. 10, 29 f). In addition, there is power based on law, entrusted to the State by God. Freedom and responsibility which are part of created humanity are excluded, through the decision of God's love, from the realm of God's Lordship by means of power. Because history is

also co-created through human freedom and responsibility, and therefore also through confusion and sin, the power of God can be discerned in it only in the fact that no human action or effort are the absolute subject of history, because they are also its object and therefore are destined to experience changes and annihilation. World history, historical movements and the course of historical development cannot become the source of theological orientation, faith and hope. For Christians, these are relevant only as a sphere of time for the human responsibility granted by God's grace and forbearance (Jon. 4, 2) and as a sphere of Christian social engagement in the struggle for a greater measure of justice, freedom, humaneness and peace approximating the demands of the holiness and love, justice and peace of the coming Kingdom of God. As a result of the confusion and sin of humanity which co-creates history, God's Lordship is theologically conceivable in history only as *Dei providentia et hominum confusio*. But beneath this "No" rather than "Yes" to God's Lordship over history, faith is able to recognize the summons of Jesus Christ—in whom God descended to the depths of humanity—in those fellow men who suffer, struggle and are in need of love, help, solidarity and service, and in the love, help, solidarity and service given us by our fellow men, it discerns Christ's grace.

The second stage of God's Lordship concerns the sphere of human freedom which God excluded from the Lordship of His power and in which He desires to rule in a completely different way—through His divine authority and love. God realizes this Lordship in historical

man through Jesus Christ, the Gospel and the Holy Spirit. Its sphere is Christ's community of believers. Its realization is the obedient trust and love of those who kneel before Christ as before their Lord (Phl. 2, 9-11).

The third stage of God's Lordship is the promised universal Lordship of Christ in glory which, in the indicative sense, is not yet actual but only prospective. The hope which it stimulates is the main force of Christian engagement, social criticism and activity. But this hope would remain a mere utopia if it were not based on the mighty acts of revelation in history, on the decisive defeat of the forces of darkness by the Crucifixion and Resurrection of Jesus Christ, on His actual Lordship over the Church and on His hidden presence in human suffering and the struggle for freedom, justice, humaneness and peace in the world. Because the adversaries, who were defeated in the decisive battle, were not entirely destroyed and still offer active resistance (O. Cullmann)—which fact forms the character of history—the universal Lordship of Christ (in the indicative sense) and world history are two mutually exclusive concepts. The eschatological quality of this Lordship cannot be realized in the framework of history, but implies the end of history. However, as the essence of hope, it constitutes the imparative character and strength of Christian responsibility and engagement in historical events and social struggles.

ZDENEK TRTIK

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A New First Bishop for the Bulgarian Orthodox Church

ON Sunday July 4th, 1971, in Sofia, the capital of Bulgaria, there took place the Council of Church and People for the election of a successor to the Bulgarian Patriarch His Holiness Cyril, who departed this life on March 7 of this year (1971). The members of the Council of Church and People (bishops, clergy and laity) unanimously elected Maksim, Metropolitan of Lovich, and member of the Holy Synod, to be Patriarch of the Bulgarian Orthodox Church. On that same day, the new Patriarch was enthroned in the Patriarchal Cathedral Church of St. Aleksandr Nevskiy in Sofia.

A delegation from the Russian Orthodox Church was present as guests of the Bulgarian Church and the Bulgarian people at the Council and at the enthronement of Patriarch Maksim. The delegation was headed by His Holiness Pimen, Patriarch of Moscow and All Russia. Other members of the delegation were Metropolitan Nikodim of Leningrad and Novgorod; Archbishop Leontiy of Berlin and Central Europe, the Patriarchal Exarch in Central Europe; Bishop German of Vienna and Austria, and Protodeacon Andrey Mazur.

The Russian delegation added their prayers to those of all who attended the Service during which the enthronement of the newly elected Patriarch took place. After the ceremony, their Holinesses. Pimen, Patriarch of Moscow and All Russia and Maksim, Patriarch of Bulgaria, together with members of the delegations from Orthodox Churches of various countries, made a tour of places of historic interest. They made

a pilgrimage to the Monastery of Rila where rest the uncorrupted remains of St. John of Rila, the patron saint of the Bulgarian Church and the Bulgarian people. They also went to look at Shipka, the historic site of the battle of Russian soldiers and Bulgarian vigilants against the Turks in 1877. They also spent some time at Plovdiv (the ancient Philippi). In the monastery of Bachkov, founded on Bulgarian soil by the Georgian brothers Grigoriy and Abbas Bakuriani, they prayed before the miracle-working Icon of the Iveriya Mother of God, and invoked the intercession of St. Euthemius, Patriarch of Tyrnovo (XIV century), a national hero of the Bulgarian people who, according to tradition, ended his days in this monastery where he had been imprisoned by the Turks who had cast him down from the Patriarchal Throne and abrogated the office of Patriarch in the Bulgarian Church. Here, in the monastery of Bachkov, the distinguished guests visited the tombs of Patriarch Maksim's immediate predecessors, Stefan, Exarch of Bulgaria, and Patriarch Cyril, both of blessed memory, and sang lity*. Before their return home, Patriarch Pimen and Metropolitan Nikodim gave an interview to representatives of the Bulgarian ecclesiastical press, in which they spoke of their impressions of this visit to Bulgaria.

*

Lity. "The term 'Lity' is ... applied to the Shortened Office of the Dead that is commonly sung at the end of the Liturgy, immediately before the Dismissal". "The Festal Menaion", Mother Mary and Archimandrite Kallistos Ware, London, 1969, p. 556. Tr.

His Holiness MAKSIM Patriarch of Bulgaria,

Short Biography

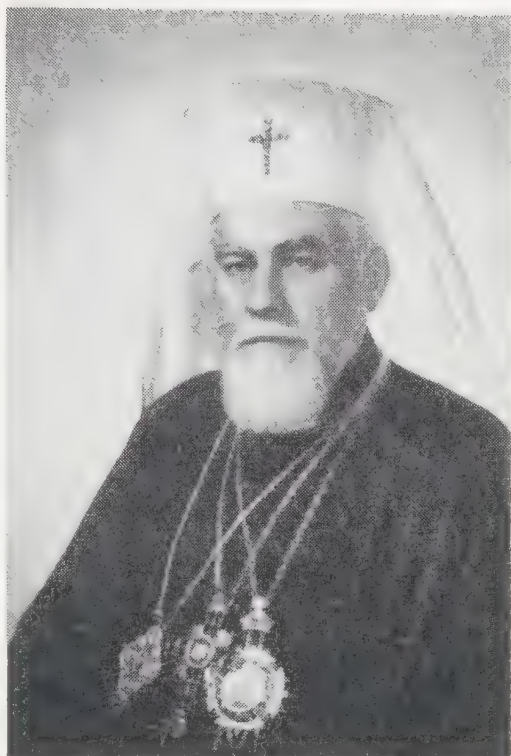


Patriarch Maksim of Bulgaria (in the World Marin Naydenov Minkov) was born on October 29, 1914, in the devoutly Christian family of a modest joiner in the village of Oreshak, in the district of Lov-

ich at a distance of only three kilometres from the historical Trojan Monastery, the nearness of whose sheltering walls was a constant factor of his childhood and adolescence. When he had finished primary school in his native village, he entered the theological seminary at Sofia, from which he graduated with distinction in 1935. Not having the means to continue his education, he began work as reader and treasurer of the Church of the Dormition in the town of Rusa and only in 1938, thanks to the support of the monks of the Trojan Monastery, did he enter the theological faculty of the State University of Sofia which he completed with distinction in 1942.

While he was still a student, on December 13, 1941, he was consecrated as a monk by Metropolitan Filaret of Lovich and given the name of Maksim, and a few days later ordained hierodeacon by Metropolitan Paisiy of Vrachany—who has lived to see him ascend the Patriarchal Throne. After a brief period of service as Metropolitan's deacon in Lovich he was appointed teacher-tutor at the Sofia Theological Seminary and, on May 14, 1944, the same Metropolitan Paisiy ordained him priestmonk. His pedagogical work attracted the attention of the Metropolitan of Dorostol-Cherveny (Rusa) Mikhail, who remembered him from the time he had worked in the town of Rusa and, on June 12, 1947, he was elevated to the rank of Archimandrite and soon afterwards appointed *protosingel* of the Metropolitan See of Dorostol-Cherveny.

In 1950, according to the decision of the Holy Synod of the Bulgarian Church, Archimandrite Maksim was sent to Moscow as the incumbent of the Bulgarian Ecclesiastic Podvorye* in Moscow, where he remained for almost six years. In a letter of September 6, 1955, Patriarch Aleksiy wrote to the Bulgarian Patriarch Cyril that "Archimandrite Maksim has shown himself a worthy representative of the Bulgarian Church and the Bulgarian people. Modest in his outward manner, inwardly deeply aware of his duty, he has won the sincere love of ecclesiastic circles of the Russian Orthodox Church, and the respect of the society in which he moves, and his appointment as representative of the Bulgarian Church at the Russian Patriarchate speaks of your Holiness's perspicacity." Before Father Maksim's return to his homeland, Patriarch Aleksiy again mentioned him in a letter of November 17, 1955, to the Primate of



the Bulgarian Church: "We bid farewell to the father Archimandrite with love, although with regret that his stay with us is now over. We value him as a devout celebrant who is well-loved and appreciated by the parish of the Bulgarian podvorye. He has always been a worthy representative of your Holiness and has borne his office in a manner altogether beyond reproach. We heartily wish him success in his new field of service."

On his return from Moscow, Archimandrite Maksim was appointed secretary in chief to the Holy Synod of the Bulgarian Church, and on December 30, 1956, ordained Bishop of Brantsy by the Holy Council of Bishops under Patriarch Cyril in the Patriarchal Cathedral Church of Aleksandr Nevskiy.

On November 30, 1960, in the Synodal Church of Saint Boris the Tsar, after the celebration of the Divine Liturgy, at a vote taken by members of the Holy Synod, Bishop Maksim was proclaimed Metropolitan of Lovich.

After the blessed end of Patriarch Cyril on March 7, 1971, Metropolitan Maksim, according to the constitution of the Bulgarian Church, took over the direction of the Holy Synod in the capacity of Chairman. In this office he remained, until, on July 4 of this year, the decision of the Council of Church and People convened to elect a new Patriarch called upon him to take the helm of the Church.

The new Bulgarian Patriarch is a distinguished theologian, an active worker of the Church and a great patriot. He has a reputation for the purity of his life as a religious, and for kindness, fairness and courtesy in his dealings with his fellow-men.

* *Podvoriye*. See note p. 43.

In all spheres of life he has distinguished himself as an excellent organiser and administrator. His Holiness is an ardent supporter of ecumenism and of the peace movement. He has taken an active part in international peace forums and meetings. He represented his native Church at the Pan-Orthodox Conferences, at the IV Assembly of the World Council of Churches in Uppsala, at the All-Christian Peace Congresses and Assemblies in Defence of Peace at Prague and Berlin, and was the Bulgarian representative at the Zagorsk Conference of all Churches and religious groups in the U.S.S.R. in defence of peace in 1952, and also the head of the Bulgarian Church delegation to the Zagorsk Conference of representatives of all religions in

the Soviet Union for cooperation and peace between the peoples in 1969. He is a member of the Orthodox preparatory Commission for the pan-inter-Orthodox preparatory Commission for the Holy pan-Orthodox Council, a member of the direction of the Christian Peace Conference, a member of the World Council of Peace, the Vice-Chairman of the Bulgarian National Committee in Defence of Peace.

All aspects of the life and work of the new Primate of the Bulgarian Orthodox Church augur favourably for a successful and blessed ministry as First Bishop.

A. IGNATEYEV

Sofia, Bulgaria.



Address of Greeting

From His Holiness Pimen,
Patriarch of Moscow and All Russia,
to the newly-elected most
Holy Patriarch of Bulgaria Maksim,
after his enthronement
in the Cathedral Church
of St. Aleksandr Nevskiy in Sofia
on Sunday, July 4, 1971.

Your Holiness, First Bishop of the Holy Church of Bulgaria, Our Beloved Brother in the Lord!

It gives us true joy to witness your election to the Throne of the First Bishop of the ancient Orthodox Church of Bulgaria and to be prayerful participants in this present solemnity of your Patriarchal enthronement. As we assisted at this most important event in the life of the dearly beloved Bulgarian Church we took profound comfort in the oneness of heart with which you were elected and in the brotherly joy in your joy shown by world Orthodoxy and also by non-Orthodox Christianity. So many Orthodox hierarchs gathered together to celebrate Divine Service and the presence at this Service of representatives sent by the Christian *ecumena* bears witness to the high respect in which the Bulgarian Church is held for its unwearying service in the consolidation of

pan-Orthodox unity, in the field of increasing understanding and cooperation between Christian Churches and organisations, in the solution of inter-Christian problems, and in the service of international peace.

The Bulgarian Orthodox Church always was and will remain flesh of the flesh of our brother-people of Bulgaria, and She has invariably, and rightly, seen Her ministry for the salvation of Her faithful children as inextricably bound up with Her service of the freedom and independence of the Bulgarian people, its progress in all respects, the development of its friendship with other peoples. Devotion to the purity of the doctrine of the Gospel of Christ, the Patristic tradition and the heritage of the sainted Thessalonian brothers Cyril and Methodius, the Enlighteners of the Slavs, have all contributed to those spiritual riches which have always lent the voice of the Bulgarian Orthodox Church a high authority in the fold of Holy Orthodoxy and have moved our brothers from near and far to seek a deeper understanding of this inexhaustible fund and to learn to assimilate it. Today we have remembered in our prayers Saints Cyril and Methodius, our common Patrons, and Saint Clement of Okhrid, that great son of the Bulgarian people, and many other saints of God who have illumined the Bulgarian land by their precious lives. Today we particularly remember His Holiness Patriarch Cyril now at rest in the Lord, a distinguished archpastor of the Bulgarian Church, a devoted son of his people, an authoritative

scholar, an energetic peace-maker and a firm friend of our Russian Orthodox Church. The years of his service as Patriarch were years which saw the Bulgarian Church flourish and grow in importance in the life of World Orthodoxy, in the non-Orthodox Christian world, in ecumenical and peace-making organisations.

We are happy that by God's blessing and the election of the whole Bulgarian Church the Sceptre of the Bulgarian Patriarch today passes into the hands of your Holiness and we believe that, with the grace-bestowing help of the Holy Spirit, your labours to lead your All-Bulgarian flock in the ways of Eternal Salvation will be crowned with success.

We are profoundly convinced that the firm foundations of the inseparable brotherhood between our two Churches which has existed from ancient times and which was further stabilised and increased in the years of the Patriarchacy of Cyril of Bulgaria and Aleksiy of All Russia, will develop still further under your wise leadership, both in our cooperation in the confirmation and enrichment of pan-Orthodox unity and

in the conduct of a worthy discussion between Orthodoxy and other Christian confessions, as in all other ways that may lead to a deepening of brotherly relations and of cooperation between the Bulgarian and Russian Orthodox Churches.

Our Churches combine fidelity in following our Lord Jesus Christ with devotion to the heritage of the ancient, undivided Church and a common understanding of the tasks of Churches and Christians in the service of contemporary man and of peace. This all-embracing unity is further favoured by the circumstances of life in the Bulgarian and Russian Orthodox Churches whose existence, whose ministry of sacrament and prayer, whose witness to faith in Christ and to the love of God, go forward in a society which has set itself the goal of creating new and loftier relationships between individuals and peoples, the triumph of which would abolish war, superannuate violence and establish the true brotherhood of men. We thank the Lord for his Providential care for the world. We bless the self-sacrificing creative work of the peoples of Bulgaria and the Soviet



On the day of the Enthronement of His Holiness Maksim, Patriarch of Bulgaria, July 4, 1971.

Union, our fellow-citizens, our brothers and sisters in the faith. We rejoice deeply in the knowledge that our life in a socialist society serves to strengthen the brotherhood between our Churches, and helps us in our common work at pan-Orthodox and all-Christian tasks, and also in the service of contemporary humanity.

In the name of the Episcopate, the clergy and the laity of the Russian Orthodox Church we again most heartily congratulate your Holiness on your high election, and also the god-loving bishops, pastors and faithful children

of the Bulgarian Orthodox Church on the enthronement upon the Bulgarian Patriarchal Throne of so distinguished a hierarchy, the possessor of so many qualities essential to the fulfilment of his responsible calling. We devoutly pray that the Lord will send your Holiness strength and that He will bless with success all your labours as first Bishop so that, under your wise leadership, the Bulgarian Church may go from strength to strength in the fulfilment of her Apostolic ministry, the which may She accomplish in love, joy and peace.

ECUMENA

Joint Communiqué of the Seminar on Problems of Christian Witness and the Service of Peace Among Nations



he seminar of representatives of the Russian Orthodox Church (USSR) and the Church of Brethren (USA) on problems of peace and joint participation of Christians of both Churches in peace work was held

in Kiev, August 22-26, 1971.

This was the fourth discussion held successively since 1963 in the Soviet Union at the invitation of the Moscow Patriarchate and in other countries (USA, Switzerland) at the invitation of the Church of the Brethren. Hosts at the present meeting were representatives of the branch of the Department of External Church Relations in Kiev led by His Eminence Filaret, Metropolitan of Kiev and Galicia, the Patriarchal Exarch of the Ukraine.

The members of the delegations were:

a) on the part of the Russian Orthodox Church:

1. Metropolitan FVLARET of Kiev and Galicia, Exarch of the Ukraine, head of delegation
2. Bishop VLADIMIR of Chernigov and Nezhtinsk

3. Archpriest L. A. VORONOV, Professor of the Leningrad Theological Academy
4. Priest I. CHERNIENKO, member of the External Church Relations Department, Kiev branch
5. Deacon ANDREW YURCHENKO, officer of the External Church Relations Department, Moscow
6. D. P. OGITSKY, Professor of the Moscow Theological Academy
7. K. E. SKURAT, Professor of the Moscow Theological Academy
8. K. M. KOMAROV, Assistant Professor of the Moscow Theological Academy
9. A. I. OSIPOV, Assistant Professor of the Moscow Theological Academy
10. A. T. NEZHUBEDA, member of the External Church Relations Department, Kiev branch

b) on the part of the Church of the Brethren:

1. Dr. DONALD F. DURNBAUGH, Professor of Church History, Bethany Theological Seminary, USA, head of delegation
2. Dr. Theol. RICHARD B. GARDNER, West Germany
3. Rev. Mr. H. LAMAR GIBBLE, Peace and International Affairs Consultant, Church of the Brethren Offices, USA
4. Rev. Mr. GALEN A. HECKMAN, Assistant Pastor of the United Methodist Church, USA
5. Dr. ROBERT C. JOHANSEN, Professor of International Relations, Manchester College, USA
6. Rev. Mr. DALE OTT, Director, European Program, Church of the Brethren, Switzerland
7. Dr. ROBERT PRICE, Assistant Professor of Slavics, University of Colorado, USA

8. Mr. BITRUS SAWA, Senior Assistant Registrar, Ahmadu Bello University, Nigeria
9. Rev. Mr. RENE TUFINO, President, Iglesia Evangelica Unida del Ecuador, Ecuador
10. Dr. PHILIP WEST, Assistant Professor of History, University of Indiana, USA

Prior to getting down to the business program the participants of the Seminar attended the Vespers at St. Vladimir cathedral in Kiev on August 21. On August 22 they attended Liturgy led by His Eminence Metropolitan Filaret along with His Excellency Bishop Vladimir of Chernigov and Nezhinsk and His Excellency Bishop Savva of Pereyaslav-Khmelnitsk accompanied by the local clergy and priests of the delegation of the Russian Orthodox Church.

The participants of the Seminar presented papers on the following themes: "Theology of Revolution" (by Prof. N. A. Zabolotsky and Dr. Philip West), "Social Witness of the Church" (by Prof. D. Ogitsky and Mr. Bitrus Sawa), "Christian Attitudes towards War" (by Prof. Donald Durnbaugh and Prof. K. Skurat), "Application of Violence and Non-Violence" (by Assist. Prof. A. Osipov and Prof. Robert Johansen), "Crucial International Problems" (by Mr. Lamar Gible and Priest I. Chernienko), "Essence and Application of Christian Reconciliation" (by Assist. Pr. K. Komarov and Mr. Dale Ott). Both papers on the same theme served as a basis of detailed debates.

The participants discussed a number of questions related to the international situation of today. They made an analysis of major areas of tension and ways of Christian collaboration for the sake of detente and the prevention of new world conflicts.

Great concern was again caused by the continuation and even expansion of military activities in South-East Asia in 1970. The participants supported demands to make the quickest possible

settlement of the conflict, including withdrawal of the forces of the USA and its allies from that area. The nations of South-East Asia must be given the opportunity to determine their fate without foreign interference.

All participants of the Seminar were unanimous that all possible steps must be taken for the quickest possible solution of the Middle East conflict on the basis of the United Nations Security Council resolution of November 22, 1967.

They agreed that it is urgently necessary for Christians to make active efforts to bring about lasting peace and security in Europe. They further welcomed the efforts now being made to settle long-standing European issues. For example, the West Berlin talks and the call for an All-European Security Conference.

There was concern about the problems: of racism, economic exploitation, colonialism, violation of sovereignty and other kinds of injustice, eradication of hunger and poverty, securing human, civil and economic rights on national and world scale, cessation of the arms race and the implementation of progressive disarmament.

The Seminar was held in the spirit of fraternal Christian love and respect for traditions and experience of both Churches. The free and open exchange of opinions stimulated deepening feelings of Christian oneness and increasing unity of views on the nature of peace work by Christian Churches in the contemporary world.

While in Kiev, the participants familiarized themselves with cultural and social life of the city. They visited the Churches of the Ascension and of the Protecting Veil of the Mother of God as well as the convent of the Protecting Veil of the Mother of God where they were hospitably received by Mother Superior Raphaela.

On August 28, 1971, the representatives of the Church of the Brethren left by plane for Leningrad.



Meetings in Spain

From the 7th to the 21st of June 1971 Archbishop Yuvenaliy of Tula and Belev, Vice-Chairman of the Moscow Patriarchate's Department of External Church Relations, visited Spain as one of a group of tourists. The visit was organised by the Soviet Union's Societies for Friendship and Cultural Relations with Foreign Countries.

During his stay in Spain, Archbishop Yuvenaliy met many Spanish Roman-Catholic churchmen, visited a number of centres of the religious life of the country, took part in ecumenical services.

On June 9, Archbishop Yuvenaliy visited the ancient Benedictine Monastery of Monserrat in Catalonia, where he was warmly welcomed by the Father

Superior Cassiano Justo. The guest heard a concert sung by a children's choir in the monastery Cathedral after which he shared the board of the monks.

On June 10th, at the invitation of the Archbishop of Barcelona Marcello Gonzales Martin, Archbishop Yuvenaliy attended a solemn Mass in Barcelona, celebrated on the occasion of the Catholic feast of Corpus Christi on the main square of the town, and accompanied Archbishop Marcello Martin in procession round the streets of the town. In his sermon, the Archbishop extended cordial greetings to the representative of the Moscow Patriarchate.

On June 11 while the group was staying in the village of Tor-

remolinos, Archbishop Yuvenaliy received a welcoming visit from representatives of Bishop Angel Suquia Goicoechea of Malaga, led by the priest Father Delius.

On June 12, Archbishop Yuvenaliy was received by Archbishop Emilie Benavent Escuin in his residence in Granada. At his invitation, Archbishop Yuvenaliy attended the Liturgy at the Cathedral Church of Granada on the following day (a Sunday). Archbishop Emilio Benavent introduced Bishop Yuvenaliy to the congregation and spoke to them with brotherly sympathy of the Russian Orthodox Church.

On June 14th Archbishop Yuvenaliy was chief celebrant in an ecumenical service in the Church of St. Michael at Cordoba. During the service Archbishop Yuvenaliy delivered an address of greeting to the congregation. "My dear brothers and sisters

in Christ!" he said. "This evening we are foregathered to pray together, as separated brethren. With hope and repentance we look up to our One Heavenly Father, who is the Same for all. We are aware of the sin of our division and believe that love, the unlimited love of our Heavenly Father, will forgive us this sin. Now, throughout the whole world, we are looking out not for ways of hatred, but for ways of love. Contemporary man looks to us for spiritual food and, at the same time, in many parts of the world, he is in equally desperate need of bodily food. Without waiting for the moment that we attain full confessional unity, it is our duty here, already, to take care for that immediate practical need by uniting our Christian forces to save mankind from the horrors of war. It is our duty to go on towards unity in Christ. With these thoughts I would greet you in the name of all your brothers in Christ in my country, in the name of the Holy Russian Orthodox Church. May the God of Peace and Love answer our prayers and grant us

peace and love in our hearts! Amen."

On June 16, in Seville, Archbishop Yuvenaliy was received by Cardinal José Bueno y Monreal. Also present at the reception was Bishop Antonio Montero Moreno of Regian.

On that same day, in one of the churches of Seville, an ecumenical service was held by Archbishop Yuvenaliy and Bishop Antonio Montero, at which both Bishops preached ecumenical sermons.

On June 17, Archbishop Yuvenaliy visited the Eastern Centre in Madrid and had a talk with its director Father Francisco Albarasimi. On the evening of that same day Archbishop Yuvenaliy visited the Dominican Monastery of San Pedro in Madrid and attended Divine Service there, at which special prayers were said for Christian unity and the peace of the world. After dinner in the monastery Archbishop Yuvenaliy talked to the brothers of the monastery about the life of the Russian Orthodox Church and Her ecumenical contacts.

On June 18th, Archbishop Yu-

venaliy visited the Palace of the Escorial and a nearby Augustine Monastery. On the evening of the same day Archbishop Yuvenaliy was present at the liturgy celebrated before a great gathering of people on the hill of the Angel in Madrid by Bishop José Guerra Campos on the occasion of the Catholic feast of the Sacred Heart.

During his stay in Madrid, Archbishop Yuvenaliy was accompanied by the national secretary on ecumenical work Father Julian Garcia Ernando.

On June 19th, Archbishop Yuvenaliy was received by Cardinal Vicente Enrique y Tarancon, the President of the Conference of Bishops of Spain and the Primate of the Madrid diocese, in the city of Toledo. During this reception a brotherly conversation was held between the two hierarchs.

Archbishop Yuvenaliy also met representatives of the press, radio and television. The local press covered the Archbishop's stay in Spain and his ecumenical contacts with interest and good will.



Seville, Spain. June 16, 1971. In the centre — Archbishop Yuvenaliy, to his right—Bishop Antonio Montero Moreno of Regian, to his left—Father Amalo Jaes de Ibarro, a delegate of the diocesan mission.

The Sermons of Archbishop Luka

(of Simferopol
and the Crimea)

Ten years have passed since the heart of Archbishop Luka (Voyno-Yasenetsky) ceased to beat, a heart that burnt with the steady flame of active love for God and man. His earthly life ended on a Sunday morning on the 11th of June 1961. His lying in state and burial provided a vivid proof of the answering love of the multitudes of people who flocked to pay a last homage to their pastor, spiritual director, physician and benefactor. To this day, this love lives on unfading. All the year round there are living flowers on his grave, and the memory of Bishop Luka will long continue to lighten the hearts of those who knew him. For those, too, who were lucky enough to hear his inspired preaching, his exhortations and teachings, with their direct appeal to the human soul to approach and partake of the inexhaustible springs of Divine Grace, will prove as unforgettable as his personality.

Bishop Luka looked on preaching as the most important task of his episcopal ministry. "I consider it my first duty as a bishop to preach Christ everywhere and anywhere," he said on his Saint's day from the pulpit of Simferopol Cathedral on October 31 st, 1952 *.

* The examples of Bishop Luka's preaching which follow are from those sermons which he himself considered most successful.



The number of Archbishop Luka's homilies and sermons is very great. The themes he elucidated as he talked to his congregation in church were extraordinarily varied. Yet on whatever subject he spoke, whether he were expounding on the lessons from the Gospels or the Epistles, or speaking of Church festivals, of saints, of Divine Worship, of the Christian life and of Christian duty, always the keynote of his preaching was a zealous and, in the full sense of the word, fatherly concern for the spiritual welfare, for the salvation of his flock: the wish to help his listeners to a fuller understanding of real Christianity in order that they might really live according to the teaching of Christ.

"Let us make it the aim of our lives to follow Christ, for He Himself said: 'If any man serve me, let him follow me; and where I am, there shall also my servant be.' Let us then follow

Christ, entering by the straight gate and the narrow way, and we shall find rest where the Holy Trinity shines in eternal glory" (Sermon for the Week, 1953).

Calling his hearers into the Way of Christ, Bishop Luka would frequently and with extraordinary seriousness warn them against the dangers of false Christianity, of distortions of faith and of life according to faith:

"Do not think that if you have been christened in the name of the Holy Trinity, if you confess your sins and have many times partaken of the Body and Blood of Christ in Holy Communion, if you fulfil all the rites of the Church, if you pray often — do not think that you are already free of the darkness, do not trust in your own strength.

"Look, look hard, every day, into your own heart, to see whether there is not any darkness there.

"And if you see there the least shred of darkness then disperse it at once with tears, with bitter tears" (Sermon for the Week of the Blind Man, 1953).

"We think that if we observe the rites of the Church, if we often go to church and offer candles, then everything is just as it should be, and we fail to notice that our life is not built on the Commandments of Christ, fail to notice that we work not according to the spirit but according to the flesh, fail to notice that all our hopes are centred about the pleasant things of this life, fail to notice that we are not spiritual, but emotional.

"We fail to notice our greatest sins: profoundly false people who are always lying do not notice this fault in themselves; those who are in the habit of lechery write off this shameful sin as unimportant; the avaricious continue to indulge this passion; the vain and proud, setting themselves above their neighbours and judging them, fail to notice the mortal sins of judgement and pride" (Sermon during the Week of the Publican and the Pharisee, 1952).

Archbishop Luka considered one of the greatest dangers in the life of a practising Christian to be the temptation of putting the letter before the spirit, of pharisaical attachment to ritual. Warning against this peril, he would

often remind his listeners of the lessons we find in Holy Writ in the stories of Christ's enemies, the scribes and the pharisees.

"What was it that hindered them, that soiled them, that filled their hearts with black darkness? Child-like, absolute acceptance of the miracles of Christ and the Apostles was closed to them, nor could they accept with a pure heart the Divine teaching of the Saviour; they became His enemies to the point of bloodshed, to the point when they had this Just Man, our Saviour, crucified upon the Cross, simply because they already had their own faith and it was different from the one brought by Jesus Christ. Their faith was a lifeless faith in the letter of the Old Testament, in the letter of the ancient Law of Moses. Higher than anything in the world they valued the dead letter. Their religion could be reduced to ritual, to sacrifices, to the cleansing of clothes and bodies, to the washing of seats, cups and tables. In that they saw all the power of religion, in that they sought salvation. Their spirit was foreign to that Divine Spirit which filled all the sermons and teachings of the Lord Jesus Christ.

"They were hostile to Christ because he preached something different, something far higher and deeper than their ritualistic faith."

"Their stony hearts, not knowing love, could not contain Christ's words about loving the whole world, their spirit was without flame" (Sermon on the healing of two cripples by the Holy Apostles, 1953).

Warning Christians against the dangers of slipping into pharisaic literalism and ritualism, Bishop Luka brought an Apostolic fervour to his call for active love, for the active fulfilment of God's will:

"We have to remember that our hands should be occupied with works of devotion, exclusively with works whose aim is the service of our brothers and sisters who stand in need of help. We should keep our hands from all impure, evil works. Our hands should never do the kind of deeds done by people who fear not God, sinful people whose hands are always ready to evil deeds, even to murder and theft.

"Our feet should make their way only to the house of affliction, and not to the house of gaiety and merrymaking. Our feet should hasten to the help of our brothers in need.

"Our ears and our eyes should always be set on those who need compassion and help.

"If we act like this always and in everything, then we ourselves will become a sacrifice to God, and an acceptable sacrifice" (On the text of the Epistles to the Romans, Chapter 12, 1953).

The Bishop's voice could ring with righteous wrath when he spoke of the cruelties and villainies committed in ancient and modern times by people blasphemously hiding beneath the banner of the Cross of Christ: "In the Middle Ages there existed the Teutonic Order of Knighthood. A great cross was appliquéd on their cloaks. Yet under this emblem of Christ they spilt rivers of blood, forcing the ignorant Lithuanian and Estonian pagans to be baptized under threat of fire and sword.

"Were these 'crusader' knights Christians? No, they were not. For the true Christian bears the cross ineradicably imprinted on his own heart" (Sermon on the Exaltation of the Holy Cross, 1952). Attacking all men of violence, colonisers, imperialists, aggressors and other modern servants of Moloch, the Bishop passionately propagated peace and called Christians into the way of peace: "Can it be that we shall be like them? Can it be that we shall not love peace with all our hearts, peace with all the world? Can it be that we should not proclaim peace to all nations? Can it be that we should not do all we can to oppose the terror of World War? Never! Never! Rather let the word PEACE be ever sacred for us!" (Sermon for the Week of the Woman of Samaria, 1953).

Many times Bishop Luka warned his listeners against the sin of fanaticism, hatred of people who hold other views, of representatives of "other creeds". He would say: "Be gentle to every other faith, never seek to humiliate or to insult.

"Value your own true holy faith, in which may our Lord and God Jesus Christ confirm us. To Him with His

Most Holy Father and Life-Giving Spirit be glory and power" (Sermon for Mid-Pentecost, 1953).

Explaining the true meaning of Christianity to his congregation, Bishop Luka loved to remember Christ's image, His "little flock": "All that matters for you is to be members of the 'little flock' of Christ... Who belongs to the little flock of Christ? — Those, of whom our Lord and God Jesus Christ said: 'He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him.'

"There, you see: to be a sheep of this fold, to belong to the little flock of Christ, all you have to do is to love our Lord Jesus Christ with all your heart, to write His holy commandments in your hearts and to keep and to fulfil them with all your heart" (Sermon on the Day of the Protecting Veil of the Holy Mother of God, 1954).

Explaining to his listeners the sense and meaning of the dogmas of faith and the foundations of Christian morality, Bishop Luka would not only make use of logical proofs and the arguments of reason, but liked to appeal directly to conscience, to intuition, to the heart. He attributed exclusive importance to the direct grasp of the grace-bestowing treasures of faith by the heart, as the organ of emotional and higher intuitive cognition:

"The heart is an instrument of many strings, some extremely fine, which vibrate sensitively in answer to all that is good and true and twang out loud in protest against the evil and the false. It is precisely thanks to the heart, to its most subtle strings, that we can commune with God Himself in our prayers and revelations, and it is through our many-stringed heart that the still, small voice of conscience speaks to us. It is of this still voice of conscience that the Lord Himself spoke to us when we read in the 3rd Chapter of Revelations: *Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

"What astonishing words! Why should the mighty Word of God, in Whom is all power to command, stand

like a beggar before the door and quietly ask to be let in? Because He does not desire obedience from fear, but only the fulfilment of His Will in profound faith and love.

"The voice of Conscience, though, is not always small and meek. It can rise to great and dreadful strength and become a constant torment to the criminal as it lays bear the enormity of his sin and reproaches him. You yourselves have seen examples of this" (Sermon for the Week of All Saints, 1954).

The part played by conscience in man's spiritual life is exclusively great: "You know physical darkness, you know how deep a darkness ensues when the sun goes down and the moon does not rise. This darkness is lightened only by the faint gleam of the stars of heaven; very, very faintly lightened.

"So it is in the soul of man.

"Light should shine out in the soul of man, the night should pass, the night of ignorance of God, the night of sensuality, the night of gluttony, the night of enslavement to desires and passions, and the light should shine out.

"There are many unhappy people, in whose souls darkness always reigns, like the darkness of the night, but there is a faint light in their souls, like the light of the glimmering stars.

"This is the light of conscience, for conscience wakes us from the darkness, conscience shows us that we are walking in darkness, in outer darkness, conscience shows us the way to the light. And only when man listens with profound attention to the voice of his conscience, only then will the darkness begin to lighten for him and the light of the sun shine forth" (Sermon at Shrovetide, 1954).

Heartfelt feeling makes man receptive to the love of God, helps him to find lost spiritual values, lost faith. "More than once I have been asked how to acquire faith.

"Remember all of you, that faith in God is born in the heart of man at that moment when it burns up in love for our Saviour, who suffered for us the indescribable torments of the Cross.

"First love Christ, cling to Him with all your heart, and then faith will come into your heart, and shame for the sins because of which Christ was hung up on

the Cross, and your heart will break out in cries of penitence until it exclaims together with the converted thief: 'Remember me, Lord, in Thy Kingdom!'" (Sermon for Passiontide, March 23, 1952).

Having devoted himself to the service of the Word, Archbishop Luka always and with exceptional reverence emphasised the significance of Holy Writ in the Christian Life, the fact that God's Word was addressed to everyone: "Let us first try to understand more deeply that the teaching of Christ, all His commandments were given to the world in order to save the world.

"His commandments, His words, His precepts were all addressed not only to particular individuals, to particular men of extraordinary piety — they were addressed to the whole of mankind" (Sermon in the Fourth Week of Lent, 1952). Knowledge of the Scriptures and the reading of sacred books were, the Bishop considered, among the first duties of a Christian. "When you read the extraordinary, divine words of Christ — they will penetrate your heart.

"When you read of His great miracles, you will grow to love Him, the great Miracle-Worker, more and more.

"And when you read the last chapters of the Gospel about His sufferings, His death on the Cross, His burial, Resurrection and Ascension — then your heart will burn up in a bright flame of love for the Divine Sufferer who ransomed us with His Blood from the dominion of the Devil. And you will grow close to Him.

"So, the reading of the New Testament, if you give your whole heart to it, will be a source of invisible light that will penetrate your hearts and your souls.

"This is your duty, of which I am reminding you. Do not think it is enough just to pray night and morning, to go to church on Sundays and feast days, to make your Communion several times in the year.

"All that is very much, but, apart from this, you should also read, read, unwearily read the Holy Scriptures of the New Testament. And then the invisible light will illumine your souls" (Sermon for the 18th Week, 1954).

Carefully raising his flock in the spirit of Christ's love and the light of God's commandments, Bishop Luka frequently emphasised the necessity of harmonious participation in the spiritual progress of the whole human being. The God-created nature of man is worthy of God's care and God's active charity in all its plenitude. "I have told you more than once that, while man lives in the body, the spirit, soul and body act in him inseparably for, as the Apostle Paul says, the nature of man is three-fold, and between body, soul and spirit there is a profound communion throughout all our life.

"Every action of the body, every thought and wish of the soul, leaves an irradicable, eternal imprint in the spirit.

"The spirit of man has its origin from the Spirit of God because when God created Adam from a handful of earth He breathed into him the Holy Spirit — a living soul" (Sermon on the day of the transferal of the relics of St. Nicholas, 1953). "The nature of man is three-fold: it consists of body, soul and spirit. And these three parts of human nature are constantly, unbrokenly linked with one another." (Sermon for the Fourth Week, 1952).

People in whom all the potentials of spirit, soul and body have been developed as harmoniously and as near to perfection as possible receive special gifts of grace and here, already in this life, become bearers of the light of God and the friends of God, blessed Saints:

"The bodies and faces and eyes of people who have loved God with all their hearts, devoted all their lives to God and made the fulfilment of the Commandments of Christ the aim of their life shone and shine to this day with an invisible light. Their eyes, their bodies, all their movements — all were permeated with invisible light.

"How do we know of this invisible light, how are we aware of it?

"We know of it and are aware of it because we ourselves are spiritual beings, not merely physical. We consist not only of the body, but of soul and spirit, of spirit which is akin to the Spirit of God, which has its origin in Him.

Everything spiritual is accessible to our human spirit, for all forms of spirit — the human spirit, the angelic spirit, the divine spirit — are akin and able to interpenetrate one another.

"The spirits of saintly people can discover to us secretly all that is hidden in their souls, for they can penetrate our souls, entering our spirit.

"The invisible light of the Angels, the invisible light of the Holy Spirit can also enter into communication with our human spirit.

"And the deeper the life in God of righteous people, the more their whole being is filled with invisible light, that light which can be perceived, perceived in awe and trembling by the human spirit" (Sermon on the Day of Saint Nicholas, 1953).

Bishop Luka had a great love for the saints of God; he tried to teach this love to his hearers. However, exhorting them to honour the saints and teaching them all to have reverend and confident recourse to the prayerful intercession of God's saints, he also called upon them to imitate the saints, to reach for the heights of the Christian ideal: *God is love, and he that dwelleth in love dwelleth in God, and God in him* (I John, 4, 16).

"God is close to us, when we are in constant contact with Him in prayer and works of love.

"There have been many, very many saints in the world, it is impossible to speak of them all; let me remind you of those who are nearest to us, of the Saints of Russia: Seraphim of Sarovsk, Sergius of Radonezh, Antony and Feodosiy of the Caves.

"Well, surely we are not going to be surprised that in the hearts of these great and good men the kingdom of God was begun already while they were in this earthly life? Their earthly life was not in the least like the life of vainly bustling worldly people.

"The Kingdom of God is wherever God has his dwelling and God, the True and Great God, dwelt in the hearts of these saints, for all their life was devoted to God, to knowing God, to loving God, to communing with Him.

"Is it therefore so surprising if we say that the Holy Spirit came and

dwelt in their hearts and that they became the Temples of God and the Holy Spirit abode in them?... Moreover, it is not only in the hearts of these great saints that the Kingdom of God revealed itself even during their lifetimes. In the hearts of ordinary Christians too, of men and women who are trying to follow Christ and have learnt to love Him, here, already, is the beginning of the Kingdom of God.

"Remember a very important saying of the Apostle John the Theologian about the Holy Spirit: *And hereby we know that He abideth in us by the Spirit which He hath given us* (1 Jhn. 3, 24).

"Every time we pray ardently, or do a good deed, we feel the gentle breath of the Holy Spirit in our heart. We become peaceable, quiet, meek, silent, we refrain from judging and telling about the sins of others and by that gracious change in our spirit we recognize that the Holy Spirit has visited us.

"This beginning of the Kingdom of God in us is like the faint dawning of the day, but as we continue to do the will of Christ this dawn grows brighter and brighter.

"In the hearts of the great saints, the sun was already shining at full strength, whereas in us it is but early dawn.

"Yet this, too, is the Kingdom of Heaven within us.

"Do not think, however, that, as with the dawning of the day, the Kingdom of Heaven will go on developing of itself in our hearts.

"No, I tell you, little flock! Remember the great words of the Lord Jesus Christ: *The Kingdom of Heaven suffereth violence, and the violent take it by force.*

"By a great power of love, by constant effort in well-doing, we must deliberately cultivate this dawning of the Sun of truth in our own hearts.

"Great labour is necessary to cleanse our hearts from all kinds of sinful impurity, passions and lusts. And only then will the Kingdom of God come to be more and more clearly revealed within us" (Sermon for the Week of the Blind Man, 1954).

When exhorting his flock to fulfil the behests and teaching of the Gospels,

Bishop Luka would very frequently illustrate his talks with vivid examples from the lives of the saints. In the acts of the Holy Apostles and their successors, zealous preachers of the Gospel, pastors and teachers of the Church, he saw the realisation of the active way to Salvation and, in the ascetic feats of saintly hermits and worthy monks and elders, he saw the realisation of the contemplative ideal, the establishment of heaven on earth. A problem which every Christian has to solve for himself in his daily life was, the Bishop considered, the finding of a middle way, called in Patristic literature, the "imperial way", combining the most conveniently fulfilled aspects of the other ways leading to the Kingdom of God: "You will say, and say rightly, that you cannot complete such a brilliant course as that followed by the Apostles and the Holy Hierarchs.

"You will say, no less rightly, that you cannot go off into the desert, cannot leave the world, abandon your family.

"Of course, that is so, but you should know that there is a middle way, a middle way the Early Fathers call the imperial way.

"So there you are, all of you are destined to the middle way, the imperial way, imitating in the first place those who took the road of active love, imitating their compassion, their goodness, their service of people.

"In the second place, it is also your duty to imitate, if only in a modified form, the monks, their prayers, their fasting, not to pander to your body and lusts, but first and foremost to watch over your heart, driving out all those impure snakes and toads which we find there and afterwards washing it clean with tears of penitence.

"That is the middle way — the imperial way.

"Follow it.

"Be active in love and compassion.

"Be contemplatives and cleansers of your own hearts" (Sermon for the 23rd Week, 1953).

Many of Bishop Luka's sermons were devoted to the varied religious experiences of God's Holy Saints. In telling of their lives and labours, he would speak with great power and conviction

of the joy of communion with God in which the souls of these elect of the Lord delighted here, in this earthly life, and which was the most powerful confirmation of their faith and courageous confessing of God's truth before the world. However, religious experience is no something open only to exceptional natures. The joy of communion with God may be granted to any soul which is looking for encounters with heavenly grace and cleansing itself in humble penitence. "Let us remember the words of Christ when He appeared in Galilee to his eleven disciples, let us remember that the speech He addressed to the Apostles ended with the words, so precious to us: *And, lo, I am with you, always, even unto the end of the world* (Mat. 28, 20).

"Oh Lord, Lord, surely you did not say that only to the Apostles, surely it was to all those who would come to believe, who would come to love You with all their heart?

"Will you not appear again, appear many times?

"Will you not be with us always?

"We know how St. Seraphim of Sarov, when he was a monk-deacon, was chanting the litany on the *ambo** and suddenly fell silent, looking fixedly upwards: He had seen Christ.

"And do you not know that He appeared to many martyrs and comforted them Himself? So, this is no empty promise.

"And lo, I am with you, always, even unto the end of the world."

"But you, sinking your heads, will say: but surely He will not appear to us sinful people?

"But yes, He will appear to you, to very many of you, perhaps even to all of you, only not as He appeared to the Holy Martyrs, to Seraphim of Sarov, not in the image of the God-man, but in quite a different way.

"To understand this, let us turn to



Patriarch Aleksiy with Luka, Archbishop of Simferopol, 1957.

the Third Book of Kings*, where we are told how the great prophet Elijah fled the anger of the accursed Queen Jezebel, who was thirsting for his blood, how he came to the Holy mountain Horeb and what happened on this mountain: Elijah heard the voice of God: *Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong Wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind, and after the wind was an earthquake, but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.* (1 Kings 19, 11-12) And here was the Lord.

"Do you hear? It is not only in dread natural phenomena that the Lord

*

In the Authorized Version: "1 Kings" "Commonly Known as the Third Book of Kings".

* *Ambo* See note p. 47

shows His Might. He has another way of manifesting Himself; the most important for us and the most precious.

"Remember, remember that Christ's manifestation of Himself to us simple people can happen like this, just like this, like a still, small voice, a tender and sensitive touch. So He has appeared and continues to appear to this day to very, very many of us.

"Oh, if you were only attentive to this still small voice, to this Divine breath.

"Oh, if only you would bear this in mind! If only you would always, with trembling and great joy, understand and think about how our Lord and God can speak to us in that still voice.

"Let us be attentive, let us watch with deep, deep concentration so as not to miss this manifestation to us, who are sinners and unworthy, of the Lord in the still, small voice. Then we shall be hallowed and blessed by the Lord Jesus Christ, who is today risen to His great glory and to the great joy of us men, who were in the way of death" (Sermon at Vespers on the first day of Easter, 1954).

Joys, even the highest spiritual joys accessible to those who live on the earth, do not exclude experiences of a very different category. The sorrows and misfortunes which inevitably fall to the lot of the happiest people are often manifestations of God's providence, actions of a good and careful Father in Heaven, making his children see reason, sometimes even punishing them for their own good. It is the way a person takes these chastenings of the Lord which often determines their whole future. "If you accept God's chastening, God's punishment like children, without a murmur, and try to do better, then you will gain the peaceful fruit of righteousness, then the Lord will mend your hearts, and give you the great gifts of the Holy Spirit, of which St. Paul says in the Epistle to the Galatians: *The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance* (Gal. 5, 22-23).

"I bear witness to you before God, when I say that God has punished me more than once for my disobedience,

and when I bore God's punishment meekly, I obtained the peaceful fruits of it. I felt, I saw in my own heart these grace-giving gifts of the Holy Spirit, the fruits of righteousness.

"You, too, when you are chastised for your sins, for your disobedience, accept it without the least murmur, with profound submission, repent of the sins for which God has punished you — and you will receive the great gifts of righteousness" (Sermon for the 24th Week, 1953).

A characteristic feature of much of Bishop Luka's preaching was the exceptionally vivid and precise visual picture by which he would illustrate his themes, the artistic imagery of his descriptions of events*.

This gift of visual description could be particularly moving when he was describing scenes from the Gospel. For the preacher himself those scenes were part of his own life and he made his hearers see what had gradually arisen before his own spiritual eyes. Here is how Archbishop Luka described what happened at Golgotha: "They came to Golgotha and set the cross upright in the ground, raised Jesus and nailed down His hands with iron nails.

"Do you hear that?! They drove nails through those hands, whose mere touch had healed thousands of sick people and raised the dead.

"They drove nails through those feet which had walked upon the waters of the Sea of Galilee and walked over the length and breadth of Palestine, carrying everywhere the sacred message of love, hastening at the first call to heal the suffering" (Sermon for Passiontide, March 9, 1952).

Speaking of the conversion of the repentant thief who was crucified together with our Lord, Bishop Luka made his hearers look deep into the

* Archbishop Luka was not only a surgeon of genius, but also a talented artist. The name of his heavenly patron, the Holy Apostle and Evangelist Luke, which he was given when he took monastic vows before his ordination as Archbishop, had a special significance for him, because Saint Luke was not only, according to the evidence of the Scriptures, the "beloved physician" (Col. 4, 14) but, according to a tradition of the Church, the first Christian artist: the painter of the first icons of the Mother of God.

mystery of the transformation of a repentant human soul. "The invisible light of Christ, shining out over all the world from His terrible Cross, flooded the heart of the thief like a mighty wave and instantly banished all its darkness; it vividly illumined the feebly flickering spark of the image and likeness of God which was on the verge of being snuffed out altogether by the man's evil deeds... Let this sudden enlightenment of the soul of the thief crucified with Christ, the flame of love in his heart for the Son of God who was sharing his crucifixion, be an amazing example to us. For, naturally, without this ardent love for the Lord he now confessed he could never have pronounced the blessed words: *Lord, remember me when thou comest into thy kingdom*" (Sermon for Passiontide, March 23, 1952).

Once, when preaching on the Sunday, before the feast of the Epiphany and explaining the meaning of Isaiah's prophesy: *The voice of him that crieth in the wilderness, prepare ye the way of the Lord* (Isaiah, 40, 3), Bishop Luka said: "Are not these words of the prophet Isaiah addressed to us, also? Do not we need to make straight our hearts, even though we have been christened in the great sacrament of Baptism?"

"Even amongst us Christians, are there so few hearts of stone rather than of flesh and blood? Are there so few which are as nests of serpents?"

"Yet the way of the Lord lies through the highway of our hearts to this day, he touches our heart with his immaculate fingers..."

"And woe, woe to us, if his fingers feel hearts of stone. Woe, woe, if a serpent were to crawl out and bite the immaculate hand which has touched our hearts."

"Let us take care that the hand which touches our hearts should not find them of stone, should not find them to conceal a serpent" (Sermon for the Week preceding the Epiphany, 1954).

Again and again, moved by fatherly compassion, Bishop Luka returned in his sermons to the dangers besetting every Christian who neglected the direct and most important duties, forgetting the obligation to cleanse his soul, the necessity of penitence, the greatness of true humility.

Addressing those Christians for whom spiritual values were truly dear and precious, he said with the solemnity of a last behest: "Live in such a way as to be little, unnoticed, unknown to the world, but known to God, holy. Do not forget that St. Paul the Apostle called all Christians, all true Christians, of course, saints."

"Remember that St. Peter the Apostle says of us all:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him Who hath called you out of darkness into his marvellous light..." (I Pet. 2, 9).

"Shew forth the praises, all of you, shew forth the praises of the perfection of Him Who hath called you into His marvellous light!" (Sermon for the Week of All Saints, 1953).


Archbishop Luka, now blessedly at rest in the Lord, shewed forth the praises of the perfections of God untiringly and actively, to the end of his days, in spite of serious illness and loss of vision, with all boldness and inspired conviction, and called his hearers to the Kingdom of light, love and truth. And they answered him with love and kept his sayings closely in their hearts. His, homiletic service was highly appreciated in theological circles. He was elected honorary member of the Moscow Theological Academy on December 24, 1954, by the Council of that Academy. Patriarch Aleksey confirmed him worthy of election.

MIKHAIL,
Archbishop of Voronezh
and Lipetsk



Christian Life

A talk

We are starting this year on a new series of talks, the subject of which will be the Christian Life, and I should like to begin with a few introductory remarks.

First of all, I should like to underline the fact that the Christian Life is not a life according to certain moral principles, which the Christian lives within the world. The Christian life does not consist in applying a certain number of 'precepts taken from the Gospel and in adapting them to the possibilities of a life, which, otherwise, remains worldly. There is an aspect of the Christian life which is moral, but this moral aspect is the result of something greater than itself, it is the expression of being a Christian, and so, although I will concentrate quite often on the concrete aspect of living as a Christian should, we must remember that the Christian life is something deeper and wider than a certain form of behaviour.

At this particular point I would like to underline something I have said at other times and in various contexts, concerning the commandments of the Gospel as contrasted with the commandments of the Old Testament. We find in the Old Testament a law which is the expression of God's will for the people He has chosen. To be faithful to this law is equivalent to being faithful to the Covenant that exists between God and His people; to be unfaithful means, in terms of the Bible, "adultery", a turning away from a relationship into unfaithfulness. To be faithful to the law of God and to be within the Covenant, with Him, is one and the same thing — and one who is faithful to this law is righteous in the eyes of God. Yet, this righteousness cannot give life to one, because life does not depend on righteousness, life depends on a relationship, a communion, a shar-

ing, and it is not the mere fulfilment of the will of God that can achieve that. The commandments of the Old Testament could therefore make a man righteous, establish him within the Covenant, keep him within the terms of this Covenant, which meant a human contribution together with a divine contribution, and yet they could not introduce him into a life that was beyond the categories of behaviour or of dependence.

In the New Testament, we find also commandments: the ones have a positive content, the others are restrictive — "thou shalt" or "thou shalt not" — yet, when we compare the attitude of the Lawgiver to the commandments of the Old Testament with His attitude to the commandments of the New Testament, we discover that there is a very deep difference. The Lord Christ says to His disciples: "When you have fulfilled all that I have commanded you, avow that you are unprofitable servants", and the same Gospel teaches us that, if we do the will of God, if we keep His word, we shall find life in these commandments. This is practically the opposite of what we find in the Old Testament. The commandments of Christ are not an outer law and, therefore, compliance with it leads us nowhere, we do not enter into a Christian relationship with God by doing outwardly what He commanded, without becoming something we were not before, and, on the other hand, when we do the will of God in the way in which Christ wishes us to do it — and I will try to define it in a moment — although we do not achieve righteousness, we enter into the realm of Life, of Eternal Life. The commandments of the New Testament are not an outer law, they are expressed in instigations, in invitations, in orders given by God, they describe the outer form of an inner content; what they are aimed at is our inner self, not our behaviour only; what we see in the person of Christ, in what He commands us to do, is in reality a description of the true man as he must be; and the actions which are signified by the various commandments or the various counsels of the Gospel point not to a way of behaving but to a way of being: being the man who, naturally, in conformity with God

and in harmony with the Lord, acts according to the Gospel, means to be alive:—never to be righteous because this category is alien to the New Testament as it is basically alien to the situation of the created being with regard to God.

The categories of the Old Testament, in the beginning of Genesis, are life and death; they are not even good and evil, and they are certainly not righteousness and unrighteousness; and we must remember, when we think of our Christian life, that we must at every moment outgrow our habits of thought, our attitude of mind, and no longer think in categories of good and evil—which are secondary—but of life and death: that is in being *in* God or *outside* of His realm, *within* a relationship with God or *alien* to this relationship. And the Christian life although it finds expression in personal moral attitudes, in the behaviour of the individual with regard to the individual, in collective ways of being—because the Church, apart from being a mystery, is also a society—still remains, in content, not behaviour but being.

And so, the first problem that is in front of us is not one which one can define in simple moral terms: what does the Gospel advise or command us to do within each possible or imaginable situation, but what is our situation with regard to God, and, in God, with regard to ourselves and others and with regard to God Himself? I would like, first of all, to say a word about the way in which we are related to Christ, and, secondly, of the way in which, individually and collectively we are related to the outer world. There are two parables in Scripture. That, I believe, may throw some light on the first point: the first parable I have in mind is the passage from the writings of St. Paul in which he tells the Romans, the Gentiles, that they are grafted on Israel like the wild olive twig can be grafted on a tree full of life and of sap. The second image is taken from the 15th chapter of the Gospel according to St. John: it is the parable of the vine and the branches. First of all, the grafting, our spiritual life, our life as Christians, begins with an act of God: God, as the wise, the experienced gar-

dener, spies a branch, a twig that is capable of a life better than one it possesses—the branch, the little bush grew so far on the poor ground of this world, it possessed a precarious life, a life that was a fight for existence, it was ephemeral, it depended on the accidents of rain and weather, and the Lord chooses one of these twigs which are capable of a greater, a fuller amount of life, and tears it from its roots. This tearing is a painful process, it is an act of God which severs connections which, hitherto, were infinitely intimate and special, in human terms, infinitely dear: a man, a woman who have been reared within a certain milieu, in a certain surrounding, within sets of ideas, of thoughts, of convictions, within a certain culture, suddenly are torn away from all that was natural to them in order to be given another life; but it begins with losing the one that was possessed, it always means suffering and a certain degree of tragedy. And then, the grafting takes place. This grafting is not as simple as it appears, it does not consist in simply inserting in a comfortable situation the wild little twig in order to give it a better life; grafting means a contact wound to wound of the twig torn and wounded to the tree cut in two so as to provide a bleeding wound, a wound bleeding with sap, and the two are bound together and they must live together. To begin with, they are in simple contact. The life of the one seems to have become more precarious than it was and the integrity of the other seems to have been damaged. What I have said so far corresponds very exactly to what we discover when the hand of God comes down on one of us, in order to tear him away from the secure (and precarious) ground on which he was reared, in order to introduce him into a new life; obviously, when it is human beings, there is also human acquiescence, human agreement, human participation in the event. God's voice calls and, one day, this voice is heard. God called Jacob in the night and he said: "Here am I". It is first of all a response, an answer that means "I have heard and I am prepared to listen", and then it is an answer that will

require a commitment, an act of determination that is always costly. Human freedom is left allowed to act freely, and yet always at a cost, but nothing happens unless God acts another time and, tearing us off, grafts us onto the Life-giving Tree. This act of God is what we call Baptism, while all that proceeds is the preaching of the Word, the calling of God, the wavering response of man, his final conversion, his surrender to God, his readiness to be dealt with by God, of Whom St. Paul says, repeating Isaiah: "It is a dread thing to fall into the hand of the living God".

But what happens when the little twig has been grafted? Wound to wound, the life-giving tree and the grafting are in presence, and then a fight begins: the life-giving sap is finding its way into the minute capillaries of this twig, it gradually progresses in them, it finds them, their opening cut open, it gradually invades the little twig, it gradually surrounds every single cell, it gradually presses on them and displaces out of them the life of wildness to replace it by the new life of the total tree. What happens is that the twig remains itself, but that what was precarious is now replaced by something which will abide for ever; what could give only a relative, an ephemeral, an incomplete life, is replaced by a power of life that is great and that will never fail so that, as a result, because this greater life has entered into the little twig, this little twig can become truly and fully itself because, before that, it was less than it could be. Again, when we think in human terms, it reminds us of the words of St. Paul: "It is not I, it is Christ who lives in me", not in the sense that Christ yet, has taken abode, that we become nothing but an appearance while the life and the person and the presence in Christ displeases our person, that we become like an empty shell in which Christ but in the sense that this fullness of life, this life eternal which is His, He pours out into us, making it possible for us to be ourselves — not Him, and yet to have Him in us; and because we are grafted on this Life-giving trunk, to be in Him. Remember the already quoted passage

from the Gospel according to St. John: "I am the vine, you are the branches; unless you abide in Me, you cannot bear fruit." It is His life and it is our person. It is Him fulfilling us, and this is the beginning of our Christian life, of our life in Christ and the life of Christ in us; again in human terms, all this process of gradual assimilation by us of the life of Christ and by Christ of our life, is the mystery of the Eucharist, of communion, which makes us consubstantial with the Lord Christ.

At this point, I think, it is time to underline the fact which was underlined constantly in early centuries: that the beginning of our life in Christ are the sacraments, that is, such divine actions performed within the Church by the power of God Himself, that make us grow into a new dimension which is the dimension of our vocation. Life in the One in Whose image we are, participation in the humanity of the One, Who, alone, possesses humanity in the full sense, is the True Man, the Very Man both True because He is not below the mark of humanity as we, fallen creatures, and also because, in Him, we see that there is no such thing as simple natural humanity. That humanity consists in being in God: apart from this, there is an empty shell, there is a dying out. And this is the beginning of the Christian life because the Christian life consists, first of all, in becoming and in being living members of the Body of Christ. This Body of Christ is not an organisation, it is a living organism. If this is true, if the image given by Christ in the vine and the branches is true, if the words of St. Paul, concerning the Church as a body of which we are members and not adjusted parts, is true, then the life of the Christian is something almost frightening. St. Ignatius of Antioch at the end of the 4th century said that, together with Christ our Head, Head and limbs we are the total Christ, and St. Irenaeus of Lyons, in the second century, said that, if the relationship with Christ is true, if we really become what we are alleged to become, if His life and ours are one, if we are real members of a new humanity, or, rather, of a new total Man, then, with regard to the Father, we can, daringly but

adequately in our oneness with Christ, be called the Only-begotten Son of God.

Here then is another feature of the Christian life: the life of sonship, a relationship which is absolutely unique because it is not based on a covenant that defines ways, but on an existential, an ontological situation that defines being. We do not, as Christians, call God our Father because He behaves in a fatherly way, we do not call Him our Father because in Him, not substantially, but indirectly by the word of creation, we have our origin; we call Him Father because, in Christ, we enter with Him in that very relationship which is the relationship of the Incarnate Word of God to the Father Eternal. This is a very substantial and essential aspect of our Christian life because life consists in being alive and living, and not only in behaving.

This difference between living and behaving is brought out very clearly in the parable of the prodigal son. There are many features in it, but I would like to single out a few. You remember the story: a man has got two sons, the older one is dutiful, faithful, the younger one is not; he is impatient to be leading his own life, free, separate, and he cannot wait until his father is dead. He comes to him and says in substance: your life is too long for my patience, die to all intents and purposes, that is, give me all that I would receive when you die, your actual death matters little, once, practically, you are no more. And the father accepts because he loves him enough to be dead for his son, he accepts the condition of this murder: his son does not need him alive, he needs him dead. He does not want him alive, he wants him dead because what matters is not the father but what he can derive from him, and the father gives the son his part of his goods and lets him go. The boy has no father any more, he has murdered him; he has brought him to naught because, in a way, this father did never exist for him. The prodigal son goes and spends all his wealth in a far country. When he comes to his senses, his first thought is that he is dying of hunger in the strange country, while so many servants in his father's house are safe and he decides to go back to share their

security. He prepares his words: "I have sinned against Heaven and against thee and I am no longer worthy to be called thy son; let me be as one of thy hirelings." For him, for years perhaps, the father was dead, but for the father the son was both dead and alive. He was alive in his love, he was alive in his concern and yet, as a moral personality, as a human destiny, he was dead; and, because he was alive for him, although dead, the father, more than once in the day, went out of his house to see whether the boy was not coming back; and, one day, he saw him coming back in a ragged trampish way and he ran to him, and the boy began to make the discourse he had prepared, and the father allowed him to say the first words: "I have sinned against Heaven and against thee, and I am no longer worthy to be called thy son," but at that point, he stops him, because what the boy was about to say is not possible: he can be the prodigal son, he cannot be the faithful hireling; whatever his behaviour, whatever his attitude to his father, whatever he does, he remains what he is; he cannot come back into the house as a respectable hireling, although he can come into the house as a heart-broken prodigal son. And the next step brings it out so clearly. The Revised Version says: "Bring him the best robe." The Greek uses a word that may be either "best" or "first", first in quality or first in time, and I think it is much more adequate to think that what the father says is not "Bring him the best we have and let him come into the house," but "bring him back the robe of sonship, the robe he dropped so contemptuously when he was leaving the house, because it was not good enough for his new life, and let him put it on." And when the boy put it on, it seemed that no time had passed, he was back on the same doorstep, he was wearing the same robe, the same old father was there with the same love, the same servants, the same surroundings; he was back, not adorned with a robe that would make him feel a stranger, but in the old tweed he dropped to put on something better.

And this is one of the important lessons of the parable: whatever we do, it is our being that counts and not

simply our doing, and what Christ offers us in His Gospel is not a moral code, is not a teaching on how to behave to be respectable or how to behave to deserve God's reward. He gives us a picture as to what we should be in order that these actions, expressed in commandments, in parables and in His own life, should be natural to us. There is a passage in St. Paul in which he advises us to find ourselves in Christ and one can speak also, from other passages, of discovering Christ in us; both are essential, because it is again at this point of coincidence between the two lives, His and ours, that we begin to have a Christian life. It is not by using our life of wildness in the Christian way that we are Christians, it is by discovering in ourselves the life of Christ and letting it grow, letting it conquer all that is in us, that we begin to have a Christian life.

Concretely, this means something that I have already mentioned here, probably, more than once: when we read of the Gospel, we find, passages in which, with all our heart, with all our mind, with all our longing, with all our determination we adhere to the Image of Christ and to the will of Christ, passages which make us feel that this is both truth and beauty and life and meaning, that this is worth living for; these passages are waymarks in us, they show us that, on this particular way, in this particular point, it may be a very minute one, Christ and we are of one mind, of one heart, of one will, that all our longings are directed Christwards and if we discover, day after day, year after year, these various points of coincidence between the person of Christ and ourselves, these points which one could call cells into which the Life of Christ has already penetrated while others are still full of life of wildness or are still in the process of being changed: if we discover these spots, we can gradually allow Christ to conquer us, to conquer all the ground. The Christian life consists in a life of likeness unto Christ, not of aping Christ, but of being like Him and more than this, of being the place where His life is made manifest, in us and through

us. We will have to search the way in which one can make it possible for Christ to conquer us and the way in which the Life of Christ finds expression in us. I will begin our next talk with the last image which I have given, and an investigation into it.

* * *

Answers to questions: I think there are two stages in our spiritual life: the one consists in a choice "for" or "against" and the other consists in actually becoming what we have chosen. You remember the passage where we are told by St. Paul that he is dead to sin; yet he does not imply at all that he does not sin; what he means is that his attitude to sin is radically different from what it was before, consequently his attitude to God is radically different; yet it does not mean that he has achieved what, finally, he is called to achieve. Still, in himself, he finds two conflicting laws: he does the evil he hates and does not the good he loves; the flesh is fighting against the spirit and other difficulties are there.

— Well, a sin, for instance, loved and hugged, is a barrier between us and God. When I say: "I would rather cling to this than cling to God," I have made one choice; the moment I have understood and say: "I renounce this sin, I choose God," I am not free of the sin. It may happen that this act of determination does free me — I would say more often it does not — but the sin that before was a wall of partition between God and me, becomes now a task which I can fulfill for God and with God. And, although, speaking objectively, the same three things are there: God is there, I am there, the sin is there, the whole situation has become different.

— "The conquest of God" in the sense in which heat can pervade frozen limbs: the moment I bring my limbs to the fire, I have done something which is absolutely decisive, and yet, my limb is still cold; it will take a time for it to become warm and supple and soft, and yet all is contained in the first act of surrender, provided of course I do not go back.

Metropolitan ANTONIY



"Theological Studies"

Volumes I-IV



In 1959 the Moscow Patriarchate began the publication of collections of "Theological Studies." The publisher's preface to the first symposium stated:

"The aim of this edition is to open up the spiritual treasures of Orthodoxy to the religious understanding; to acquaint theological circles both of our fellow Orthodox Churches and of other Christian professions with the achievements of theological thought in this country, to widen the field of theological speculation for the students of our seminaries and the priesthood of the Russian Orthodox Church; to facilitate exchanges of opinion and knowledge between our own theologians, and, in general, to assist the development of theological writing in the Russian Church."

The first edition of this publication came out in June 1960. (On the cover the year given is 1959; 180 pp.). It consisted of five articles and a bibliographical section. In an article on the history of the liturgy devoted to Orthodox Vespers, Professor Nikolai D. Uspenskiy of the Leningrad Theological Academy, who began his studies of the history of the liturgy under the direction of the distinguished liturgiologist Professor A. Dmitriyevskiy, gave a detailed account of the history of the order of celebration of the Orthodox Evening Service in all its variations and made some remarks on the differences which subsist on the interpretation of this service. Professor Aleksey I. Ivanov in his article "Textual Relics of the Holy New Testament Scriptures", gave a brief survey of the main Greek New Testament manuscripts and of those early translations of the New Testament which were of interest for textual criticism. An article by Priestmonk Pavel Cheremukhin is dedicated to the Constantinople Council of 1156-1157, which repudiated the non-Orthodox interpretation offered by Deacon Sotirikh of the dogmatic meaning of the words "Ty esi Prinosyay i Prinosimy..." ("For thou thyself both offers and art offered...") * in the liturgical prayer, and the polemical dogmatic works of the Byzantine theologian Nicholas, Bishop of Methos, who prepared the rebuttal of Sotirikh's false doctrine at the Council. To some extent a continuation of this article is the same author's essay on Byzantine theology printed in the third symposium of "Theological Studies," to which we shall return later. The fourth article in the first

Symposium, "Collectio Avelana" as a first source to the history of East-West relations at the end of the V and the beginning of the VI centuries. The author of this brief but minutely scholarly piece of research, Archpriest Vitaliy Borovoy, described the collection of 244 letters of popes and emperors written between 367 and 553 A. D., known as the *Collectio Avellana* (first published in full in Volume 35 of *Corpus Scriptorum Ecclesiasticorum Latinorum* for the years 1895-98). A third of the study is devoted to proving V. Borovoy's thesis that the compiler and editor of this valuable historical collection was the Roman deacon Rustik. If this hypothesis is accepted, then this will be the second Russian discovery in the sphere of the study of first sources connected with the name of Rustik: the first being Vasilii V. Bolotov's discovery that Rustik was the editor of *Synodicon Casinensis*, a collection of documents on the history of Nestorianism. The last article in the symposium, like the bibliography, is the work of Archpriest Andrey Sergeyenko "Essays in the history of the old-Catholic movement." These "Essays" cover a period from the beginning of the movement (in 1870) to the Declaration of Utrecht (1889). The bibliography contains a review of the third number of the old-Catholic "Revue Internationale de Théologie" for 1956.

The second volume of "Theological Studies" (M. 1961, 216 pp. out of print by February 1963) contained the following articles: Professor Sergey V. Troitskiy's "Who Included the papist *scholia* in the Orthodox *Kormchaya* (Pedallion)" treats of two contradictory *scholia* in the so-called 28th Canon of the Council of Chalcedon, found by Professor A. S. Pavlov amongst the ancient manuscripts of the Slavonic *Kormchiye* and published by him in 1897, and seeks to prove that the first *scholia*, composed in the office of the Constantinople Patriarchate in the spirit of "Eastern papism" between 610 and 629, got into the copy of the Nomocanon of XIV tituli which was issued around 864 to the newly founded Bulgarian Church, whereas the second, papist, *scholia* was composed by missionaries of the Roman Church (possibly by Anastasius the Librarian) and added to the first *scholia* during their brief (866-869) ascendancy over the Bulgarian Church. Professor Nikolay D. Uspenskiy in his article "The Prayers of the Eucharists of St. Basil the Great and St. John Chrysostom (according to the order of the Orthodox liturgy)" argues against the widespread opinion that the liturgy of St. John Chrysostom is an abbreviated form of the liturgy of St. Basil the Great. Both fathers were completely independent in their liturgical work, in the liturgies that bear their names there are only a few prayers specifically of their authorship which

Богословские труды. Сборники I—IV,
Издание Московской Патриархии.

* The Orthodox Liturgy, London, 1968, p. 57.

were introduced by them into already existing local liturgies. In the contemporary form of the liturgy of Basil the Great seven prayers can be ascribed to St. Basil, in John Chrysostom's—four to St. John. In a brief study of "The Troparion to the Apostle Luke in the Greek Original," Professor Nikolay Uspensky pinpoints the mistakes of both the copyist and the translator by comparing various versions of the troparion in the manuscript *Miniei* (Menaion) of the XII to the XIV centuries and offers his own edition of the translation. S. V. Troitskiy, in an article on "St. Methodius as Slavonic Law-Giver," puts forward the hypothesis that St. Methodius the enlightener of the Slavs was also the author of the codex *Zakon sudnyi lyudem*.

In the section of publications the second symposium features a translation into Russian of five works by the Holy Martyr Methodius which have not been preserved in the original Greek, only in Old Slavonic translations. There is a foreword by Bishop Mikhail (Chub). The symposium ends with E. Karmanov's review of the book by Enrico Galbiati and Alessandro Piazza. *Pagine difficili della Bibbia. Antico Testamento*. Milano, 1956.

The third volume of "Theological Studies" (M. 1964, 208 pp.) was published in 1966. It opens with a historical-exegetic essay by Professor Mikhail Speransky, the rector of Leningrad Theological Academy, on the holy Apostle and evangelist Matthew. The essay is in fact a slightly reworked chapter from the author's Master's thesis which he defended at the Leningrad Theological Academy on February 2, 1964.

Vasily D. Sarychev, a *dozent* of the Moscow Theological Academy, in his article on the "Patristic Teaching on the Cognizance of God" gives a general review of the teaching of some of the Fathers of the Church from the III century onwards on this subject.

His sources are the works of thirteen of the Holy Fathers and five volumes of the Russian *Dobrotolyubie* (Philokalia).

The question of Anglican orders in the light of Russian Orthodox theological thought is the subject of a detailed article by *dozent* (now Professor) Liveryi Voronov of the Leningrad Theological Academy. These are chapters from a more extensive work "A Study of the Possibilities of a Rapprochement Between Orthodoxy and Anglicanism on the Way to Unity of Faith."

Pavel Cheremukhin in his article "The Teaching of the Household Management of Salvation in Byzantine Theology (Bishop Nicholas of Methos, Metropolitan Nicholas Cabasilas and Nicetas Acominatos)" continues his study of Byzantine theology. He first treated this subject in the first number of "Theological Studies," where he wrote in more detail of Nicholas of Methos. In this second article he gives a general characterisation of Byzantine theology, paying particular attention to the analysis of two works by Nicholas Cabasilas, Metropolitan of Thessalonica: "Seven Talks on Life in Christ" and "An Explanation of the Divine Liturgy."

In the publications section Bishop (now Archbishop) Mikhail (Chub) publishes the Russian translation, commentary and preface to the dialogue of the Holy Martyr Methodius "On Free Will." This publication is about a third as long

again as the Greek text of this dialogue as it was known before.

The fourth volume of "Theological Studies" (M. 1968, 288 pp.) was published in March 1970.

This number opens with an article by the distinguished patrologist Archbishop Vasily (Krivoshein) of Brussels and Belgium "Symbolic Texts of the Orthodox Church" (pp. 5-36). The article was originally written in the form of a report to the Commission of the Russian Orthodox Church on working out the themes of the future Pan-Orthodox Precouncil (on the symbolic texts of the Orthodox Church and the composition of a single Orthodox Confession of faith) and was published in Paris in the "Messager de l'Exarchat du Patriarche Russe en Europe Occidentale" Nos. 48 (1964), 49 and 50 (1965). After passing several comments on the new term "symbolic texts," Archbishop Vasily looks at the main symbolic literary monuments of the Orthodox Church in chronological order and, in the conclusion, expresses a negative opinion of the idea that it would at present be timely and constructive to compose (a new, one and indivisible) Orthodox confession of faith. He considers that in general the idea of "one" all-embracing confession of faith is not generic to the Orthodox mind. "The tendency to define and precisely formulate all objects of faith infringes upon the indwelling principle of theological and ecclesiastic freedom in unity and love" (p. 35). It is practically a difficult matter to compose one single Orthodox confession of faith, for such a confession should express all the plenitude of Orthodox Church tradition, as it was revealed in the fulness of the Holy Fathers, but should be neither a mechanical repetition of their sayings nor a mosaic of texts and quotations. It should be a creative synthesis of their thought, a "neo-patristic synthesis," to borrow an expression from Archpriest Florovsky, adapted to our times. However, for such a synthesis, both true to the spirit of the Holy Fathers and at the same time free and integral, the time is not yet ripe, because the study of the Holy Fathers has itself, notwithstanding the unmistakable advances of patrology over the last decades, not yet attained a level which could provide us with the foundation and essential materials for the building of a synthesis: "The part played by Orthodox theologians in the present renaissance of patristic studies is still very modest, and we cannot base ourselves on the results of works of exclusively non-Orthodox scholars, however much we may respect their studies. For this reason, there is good cause to fear that the composition of a general Orthodox confession of faith would be perhaps rather beyond our Orthodox theologians at the present moment. Most probably what would happen if we were to put together a confession of faith now would be that, if not at once then in the course of a few decades, the text would be felt by all to be unsatisfying and infelicitous, reflecting too vividly the state of the theological thought and knowledge of our epoch with all its oneness and inadequacies. This would not, however, prevent it acting as a dead weight on free, creative theological thought, once it has been confirmed in Council, or from proving a hindrance rather than a help and guide to such thought.... It seems to us that the time is not yet ripe for the formulation and publication of one definitive

confession of Orthodox faith" (p. 36).

This volume also contains a work by the late Professor Boris Ivanovich Sove (1899-1962), offered to the editorial department of the Moscow Patriarchate by his brother Andrey Ivanovich Sove and treating of the remarkable liturgiologist Aleksey Afanasievich Dmitriyevsky under the title "The Russian Goar and His School" (pp. 39-84). The author did not have time to complete the preparation of his manuscript for publication and there was therefore some delay in getting it ready; Professor Nikolay Uspensky looked through the manuscript and added several footnotes and a brief introductory section about Jacques Goar. As Aleksey Dmitriyevsky's pupil, Professor Nikolay Uspensky was able to supplement Sove's article by his own personal reminiscences of Dmitriyevsky (pp. 85-89), and Pavel V. Urzhumtsev added an account of Professor Uspensky's and his pupil's further studies on liturgical subjects in his "The School of the 'Russian Goar' in the Leningrad Theological Academy" (pp. 91-93). This selection of materials about A. A. Dmitriyevsky is introduced by a bibliographical note on B. I. Sove (more fully in the necrologue published in J.M.P., 1963, No 5, pp. 27-28) with a portrait and completed by a chronological bibliography of Dmitriyevsky's works compiled by Father Lev Makhno.

The next work in this symposium is by *dozent* Dmitriy P. Ogitskiy of the Moscow Theological Academy. The "Problem of the Church Calendar" (pp. 109-116) is, like Archbishop Vasily's work, a report originally compiled for the Commission working on themes for discussion at the future Pre-Council. The problem here is not only the existence of two Calendars, the Julian and the Gregorian. In 1923, the conference of Constantinople accepted a new calendar which so far coincides with the Gregorian. Some Local Orthodox Churches have changed to this calendar with regard to the dates of the fixed feasts, retaining the celebration of Easter according to the Julian calendar. There are Churches and individual Orthodox parishes in the West, where even Easter is celebrated according to the Gregorian Calendar. Such "variety" cannot be considered normal. All Orthodox Churches should accept the most accurate calendar (for instance, the "New Julian" calendar worked out by the Yugoslav scholar M. Milenkovic and accepted at the Constantinople Conference of 1923) and one that corresponds to the principles of the Ancient Church's method of determining the Paschal cycles. It would be advisable to preserve the 19th year cycle as the simplest and at the same time sufficiently accurate if subject to certain essential corrections.

The second article is by the well-known specialist in canon law Sergey V. Troitsky "Saint Methodius or the Bulgarian Prince Boris as the Compilers of the Codex *Zakon Sudniy lyudem*" (pp. 117-126) continues the subject broached by the author in his earlier article "St. Methodius as Slavonic Law-Giver" (*Theological Studies*, No. 2, pp. 83-141) and takes the form of a reply to objections raised by the Bulgarian author M. Andreyev in an article published in the Symposium in honour of Sts. Cyril and Methodius "Khilyada i sto godini slavyanska pismenost. Sbornik v chest na Kiril i Metodiy," Sofia, 1963, in which the honour of compiling the co-

TRANSLATOR'S NOTE

This is the Moscow Patriarchate's first attempt at publishing in English on such an ambitious scale and the translators would therefore ask the readers' indulgence for all inconsistencies and imperfections. In the course of time we hope these will become fewer.

For the readers' guidance we should like to make it clear from the beginning that, in rendering names from the Russian and from other languages using the Cyrillic alphabet, we have transliterated according to a definite system and not used anglicised or latinized versions. One exception is in the spelling of the Trinity-St. Sergius Lavra, already established in previous publications. Others may well have crept in. Greek and Eastern names have been given as far as possible in accordance with Western practice, though this itself is by no means consistent. The spelling of words much in vogue in inter-Christian circles (such as "Ecumenical") is according to the usage of the World Council of Churches.

According to English practice, we have cut down on the repetitions of honorary titles (His Holiness, His Beatitude, The Most Reverend, etc., etc.) usual in the Russian. No discourtesy is intended.

We would like to thank members of the West European Exarchate in London, for their help and advice in the preliminary stages, and to make it quite clear that no responsibility for our imperfections rests on them, pressure of work not allowing for regular consultation.

dex goes to the Bulgarian Prince Boris.

The fourth symposium contains the first part of a monograph on "Saint Hilary, Bishop of Poitiers" by Ivan Vasilievich Popov, a former Professor of patrology at the Moscow Theological Academy known for such works as "Tertulian. A Literary Portrait," (*Bogoslovskiy Vestnik*, 1893, Nos. 11 and 12), "The Religious Ideal of St. Athanasius" (*B. V.*, 1903, No. 12; 1904, Nos. 3 and 5), "The Mystical Justification of the Asceticism in the Works of St. Makarios of Egypt" (*B. V.*, 1904, No. 11; 1905, Nos. 1 and 6, and also as a separate off-print); "St. John Chrysostom and His Enemies" (*B. V.*, 1907, Nos. 11 and 12, and as a separate off-print); "The Concept of Divinisation in the Ancient Eastern Church," M. 1909, "The Personality and Doctrine of St. Augustine," Vol. I, parts 1 and 2, Sergiyev Posad, 1916 and others. The first part of the monography on St. Hilary appears in No. 4 of "Theological Studies" (pp. 127-168) and the publication is continued in Nos. 5 and 6. It is hoped to complete the publication of this valuable patristic study in the seventh symposium. The manuscript was prepared for publication under the auspices of Professor Mikhail A. Starokadowisky of the Moscow Theological Academy.

Further follow two articles on liturgical subjects: the first by Professor Archpriest Livelyy Voronov "On the Question of the So-Called 'Secret' Reading of Eucharistic Prayers by the Celebrant During the Divine Liturgy" (pp. 169-180), in which the author lends his authority to the practice of reading these prayers quietly aloud so that they should be audi-

ble in the sanctuary; the second "A Puzzling Question from the Order of the Liturgy According to St. John Chrysostom" (pp. 181-189) is by Archpriest Nikolay Desnov, a lecturer at the Odessa Theological Seminary and treats of the form of the dialogue between the priest and the deacon while the gifts are being set upon the Holy table.

"The Kontakions of St. Romanus the Melodist" by Professor Nikolay D. Uspensky is a brief study of the great hymn-writer and a translation of his Kontakion "On the Ten Virgins" (pp. 191-201).

After this follow materials from the first theological discussion between members of the Russian Orthodox Church and the Evangelical Church of Germany held at Arnoldsheim in the Federal Republic of Germany, October 27-29, 1959. This publication contains a detailed protocol of the discussion and six essays devoted to questions of Church Tradition and to justification by Faith. Authors of the reports are N. D. Uspensky, V. I. Talyzin, G. Krechmar, K. Ivand, V. Vogel and E. Shlinck (pp. 203-248).

In the publications section there is "A Description of a Journey Undertaken by Jeremias II, Patriarch of Constantinople, to Moscow, and of the Foundation of the Moscow Patriarchate" by Arsenius, Bishop of Ellasson (XVI century). The translation, introductory article and commentary to this interesting historical source were edi-

ted by Bishop Pitirim of Volokolamsk (pp. 249-279).

The fourth symposium is completed by a bibliographical section in which Archbishop Mikhail (Chub) in a review of "Christological problems in Western Theology" gives his impressions of a collection of articles by 48 authors (Protestant and Catholic) published in Berlin in 1960 under the general title "Der historische Jesus und der kerygmatische Christus" (Evangelische Verlagsanstalt, Berlin, 1960, 710, 55). The collection is devoted to the Christological problem which has been exercising the minds of Protestants over the last two centuries, the comparison of the historical Jesus whom we know through the Gospels to the Christ preached by the Church. One result of this has been the appearance of a number of works on Jesus of Nazareth giving an extremely subjective and tendentious view of the extraordinary Galilean preacher, but not of the true Lord Jesus Christ. The other extreme result is the conception of "a-historical Christianity." The appearance of this collection bears witness to the fact that now Western theologians are coming to the conclusion that for the correct understanding of Jesus Christ it is essential to make a more profound and objective exegetic study of the Holy Scriptures.

EVGENY KARMANOV



The Refectory Church of St. Sergius of Redonezh in the Trinity-St. Sergius Lavra, where the meetings of the Local Council were held.

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Moscow Patriarchate.



The Holy Trinity Cathedral in the Trinity-St. Sergius Lavra. Built — 1422-23. The Cathedral is the resting place of the relics of the founder of the Lavra, St. Sergius of Radonezh (d. 1392). Here, on May 30th the day of the opening of the Local Council, Metropolitan Pimen the Patriarchal Locum Tenens celebrated Divine Liturgy and a prayer-service for the intercession of St. Sergius. Here also he celebrated for the first time as Patriarch — Vespers with an acaphistos to the lifegiving Trinity — on the eve of Trinity Sunday, June 5.

